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ABSTRACT

In this conference report the functions, problems and directions of ethnic studies in the University of Wisconsin system are addressed. Brief papers and discussions by conference participants focus on the history of the task force charged with developing American ethnic studies programs, a perceptual approach to ethnic studies, defining Afro American studies, curriculum models, a module approach to ethnic studies in higher education, and teaching strategies and program development concepts. The report also includes an address on ethnic and cultural pluralism in the United States, general recommendations, and a roster of conference participants. (GC)

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UW System American Ethnic Studies Coordinating Committee

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Wingspread Conference

AMERICAN ETHNIC STUDIES

Selected Proceedings

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Urban Corridor Consortium
UW-Green Bay, UW-Milwaukee, UW-Oshkosh, UW-Parkside

SELECTED CONFERENCE PROCEEDINGS

WINGSPREAD CONFERENCE
on
AMERICAN ETHNIC STUDIES IN WISCONSIN

May 1-3, 1978

sponsored by

University of Wisconsin System
American Ethnic Studies Coordinating Committee
Urban Corridor Consortium

in cooperation with

The Johnson Foundation
Racine, Wisconsin

edited by

Alfonzo Thurman
Chairperson
American Ethnic Studies Coordinating Committee

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PREFACE

by

Edward E. Hales

President
Board of Regents
University of Wisconsin System

One of my interesting duties as President of the Board of Regents is to bring greetings from the Board to important gatherings such as this one.

I would also like to express our appreciation to The Johnson Foundation and its staff for their assistance in making this conference possible.

I do appreciate very much the opportunity to meet and talk with dedicated people like you and to learn a little about what is going on in your special fields. It's an excellent continuing education program for me.

My assignment tonight is to welcome you to this Conference on American Ethnic Studies in the University of Wisconsin System. I do so, warmly and with enthusiasm. It's a special treat when I can welcome a statewide conference to my own home town. I wish you every success in your meetings here.

As I understand it, you're here to answer a simple question that may have several complex answers. The question is this:

How can our Universities carry out their responsibilities to help all students be knowledgeable about the history and motivation and contributions of ethnic groups in America?

Perhaps the question can be condensed:

How can we love our neighbors, if we don't try to understand them?

Every truly educated person should have, it seems to me, what we might call an ethnic awareness.

I know that we've made good progress toward that goal--with your help at this conference, we'll make much more.

Again, a cordial welcome to you all!

FORWARD

WELCOME TO WINGSPREAD

by

Henry Halsted

Vice President - Program
The Johnson Foundation
Racine, Wisconsin

I want to welcome you to Wingspread, which is dedicated to complete concentration on a topic of interest, where people come together and concern themselves with topics that are of interest to them as well as topics that are very much of interest to the broader society in this country and around the world.

Convening groups in this way, in such a place as this, provides an opportunity to advance thinking and to solve problems and, ultimately, we think and believe, to contribute to improvements to society.

The topics, as you well know--coming as you do from higher education--are legion. One never ceases to be amazed, here at Wingspread, with the people who give of themselves and their time to come here, often from very far away, to meet and talk about the issues. In recent weeks we've hosted gatherings dealing with such topics as: Support Systems for American Families, American Family Life, Jail Reform, Mental Health Services to Victims of Crime, Terminal Illness, and Arms Control--the latter in preparation for the United Nations' special session on disarmament. Those are just a few of the topics discussed in the past few weeks.

As you know, there are many, many more topics of concern to us as individuals and as a society. Your conference topic--at least my recollection of it--was proposed to the Foundation very early--more than a year ago--by John Weaver, who was then a trustee of our Foundation.

As we were sitting at dinner tonight and talking about ethnic differences and ethnic awareness, a number of things came to mind, not just in this country, but around the world. Many of us have, within the last days, been witness to the television presentation of Holocaust, which certainly dealt with some ethnic differences and problems. I think back to so many other crisis situations around the world that have their basis in ethnic differences and controversies and are well known and talked about by everyone. But how many people, today, think back to the partition of India or to--suppose we call it the "genocide" in Burundi and that part of Africa? Even today would it not be true that what's going on in Ethiopia is an example of ethnic confrontations? So the topic "Ethnic Studies" has some very, very challenging aspects within our own society, requiring some soul searching, requiring academic honesty, requiring wisdom. One must challenge one's own ethnic awareness, if not global awareness, to deal with this topic and have some very fundamental questions about the purpose of universities, about the criteria for academic recognition, about resources, about priorities, and about components of what a university educated person should know and understand in contemporary society.

Mr. Thurman has assured me that the talent and wisdom is here to do a great deal with this topic. You have already made a commitment by being here, and we at the Foundation are very mindful of this kind of commitment that you've made and others make when they come here to meetings. This, in itself, is a sign of the priority that you give to this issue and to the importance of the topic.

So, with a certain amount of anticipation, as well as humility, we welcome you to this--what we consider to be an extremely important--meeting. I alert you in advance that we'll be taping the sessions in this room and the tapes will be made available to the sponsors of this meeting for their use in report writing.

Once again I say to you that Wingspread is totally yours while you are here to accomplish your conference goals. We on the staff, Kay Mauer and myself and other staff members, are totally at your disposal to help you in any way we can to achieve the goals that have brought you here.

So I bring you that kind of welcome and good wishes from ourselves and our Board of Trustees.

INTRODUCTION

INTRODUCTION

by

Alfonzo Thurman

Chairman
American Ethnic Studies
Coordinating Committee
University of Wisconsin System

The past fifteen years have been marked with a sense of apprehension and unrest; dissension and conflict--overt and covert--have been common features. These tendencies have been exacerbated by the unprecedented social and technological changes in a period where there has been rising expectations by many of the world's peoples; concomitantly the people are faced with sharply dwindling resources.

Widespread criticism is a characteristic of our times. Institutions, particularly, have not been spared from the attacks. Some groups wish to radically change the institutions, while others wish to innovate within, yet others wish to preserve the status quo.

Those who are advocates of "ethnic studies" have largely tended to "innovate within" educational institutions to make them more considerate of the ethnic diversity of Americans. Although the more moderate "innovative" approach (versus the radical reconstruction approach) has been prevalent, ethnic studies advocates have had a long struggle in establishing viable academic curricula in the various ethnic studies areas. As Frederick Douglass stated in 1849:

> The whole history of the progress of human liberty shows that all concessions, yet made to her august claims, have been born of earnest struggle. If there is no struggle, there is no progress. Those who profess to favor freedom, and yet depreciate agitation, are men who want crops without plowing up the ground. They want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. This struggle may be a moral one; or it may be a physical one; or it may be both moral and physical; but it must be a struggle. Power concedes nothing without a demand. It never did, and it never will. Find out just what people will submit to, and you have found out the exact amount of injustice and wrong which will be imposed upon them; and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress. Men may not get all they pay for in this world but they must certainly pay for all they get. If we ever get free from all the oppressions and wrongs heaped upon us, we must pay for their removal.

Developing and implementing ethnic studies in today's college and university curricula has been and continues to be a struggle; but as Douglass says, "If there is no struggle, there is no progress."

The struggle and progress, however, does not diminish the often heard question, "Why is there a need for ethnic studies?" James Banks, in his keynote address to the conferees, succinctly answered that question. He stated:

> ...because of several factors in American life at this point in our history, 'ethnic' contributions to American life and society, even though they have become universalized, should be acknowledged and labeled 'ethnic.' Too many Americans, including university professors and students tend to think only that which is Anglo-American is American. They consequently deny the role that other ethnic groups have played in the development of American society and civilization.

The University of Wisconsin System recognizes this need and since 1974 has attempted to hammer out an efficacious Systemwide policy on ethnic studies.

These Selected Proceedings grew out of the Wingspread Conference (Racine, Wisconsin) which addressed the struggle for survival, legitimization, and institutionalization of American Ethnic Studies in the University of Wisconsin System (UW System). The conference purpose was:

> To bring together, at Wingspread, members of the Board of Regents of the University of Wisconsin System, administrators and faculty members of institutions of higher education in the state, Wisconsin state legislators, and resource persons to examine the functions, problems and directions of American Ethnic Studies in Wisconsin higher education.

These Selected Proceedings represent a start toward developing a sensitive, cogent policy statement by which the UW System can operate in the emerging field of ethnic studies. It will be the responsibility of the UW System American Ethnic Studies Coordinating and Advisory Committees, in cooperation with the System faculty, to fully operationalize an effort which will afford students the opportunity to "acquire the kind of ethno-centric and liberal education which will help them to interact sensitively and intelligently with a wide variety of peoples and ethnic groups in our nation as well as within the world." (Banks)

Overview of the UW System's Involvement in American Ethnic Studies

The UW System initially focused attention on American Ethnic Studies (AES) in 1974 when a Task Force was engaged to prepare a report to address long-range planning goals and procedures for the System. The report was reviewed by the Board of Regents in November 1975. The report contained a number of recommendations, including the concept of a minimum module of courses in AES, the establishment of a position of System Coordinator of AES, and the establishing of a standing committee. The Regents specifically endorsed only the standing committee.

The Task Force visualized the role of the standing committee as reviewing the progress in implementation of recommendations of the Task Force, making program development recommendations to Senior Vice President Smith, and serving as an advisory body to the System Coordinator. This committee, called the "System Advisory Committee on Ethnic Studies," was appointed shortly after the November 1975 Regent meeting.

Late in 1975 the Urban Corridor Consortium (UCC), which is comprised of four UW institutions--Green Bay, Milwaukee, Oshkosh, and Parkside--was asked to assume a leadership role. Envisioned in this move was the hiring of a System Coordinator. A person was hired in this position on an interim basis in early 1977. The System Coordinator made a report in June 1977 and again recommended that a Coordinator be hired and that a budget be established for him or her in a central office. The report visualized an advisory board which would have certain responsibilities for planning and programming of curricula. It also listed various activities that should be undertaken in the following priority: "(1) start a newsletter; (2) conduct a two day workshop; (3) establish several research and development centers; (4) establish a 'functional, structural' organization; and (5) develop 'clear and understandable responsibilites.'"

The Urban Corridor Consortium Steering Committee (consisting of the four campuses' Academic Vice Chancellors) undertook an analysis of the System Coordinator's report and because of considerable concern for the lack of action, filed a request with Senior Vice President Smith for responsibility for American Ethnic Studies in the UW System. The request was granted.

The Steering Committee appointed a "Coordinating Committee" consisting of one representative from each of the four UCC campuses and an ex-officio member from Central Administration. An "Advisory Committee," consisting of one representative from each of the four year institutions and one person representing the two year Center System, was appointed to advise the Coordinating Committee.

The Coordinating Committee replaced and functions in the manner of the proposed System Coordinator. The duties of the committee were outlined as follows:

> In discharging this leadership function, the Urban Corridor Consortium is to be sensitive to existing efforts and activities within all UW System institutions. In addition, it is to give attention to unmet needs identified by the recent System Advisory Committee on American Ethnic Studies.
>
> Among major goals will be the development of a strong communication network among UW System Ethnic Studies faculty and staff, identification of special faculty and program strengths, and inter-institutional coordination in the more effective utilization of resources and cooperative programming and activities. The generation of additional resources and support through the use of extramural funds and internal allocation of funds will also be a goal.

In November 1977 the AES Coordinating Committee representatives were called together and a chairman was selected. Initial activity did not get underway until January 1978. One of the primary items to be addressed was the need for a System conference geared toward bringing campus and System decision-makers (faculty and administrators) together to discuss the future of American Ethnic Studies in the UW System.

The Selected Proceedings is a result of the ideas and deliberations of the conferees. A hearty thank you is extended to all participants who made the conference an inspiring, enlightening, and enjoyable experience.

Acknowledgements

I am grateful to James A. Banks, who keynoted and served as a sounding board to the presentations and discussions. A special thank you is also in

order to Edward E. Hales, President of the UW System Board of Regents; Donald K. Smith, Senior Vice President of the UW System; Henry Dorman, State Senator; and Richard Flintrop, State Assembly Representative. Their participation added immeasurably to the conference. A great deal of credit is due the AES Coordinating Committee, George E. Carter (UW-La Crosse), and Janet Wilson (UW-Eau Claire), who served as the Planning Committee. Werner Prange, the Urban Corridor Consortium Director, was instrumental in assisting the Planning Committee liaison efforts with The Johnson Foundation, and, to him, we extend our gratitude.

As always, there are those who do so much behind the scenes and rarely receive the credit they are due. Mary H. Fay and Sue Johnson served in many capacities during and after the conference. Without their transcribing of tapes, typing, and editing, this work would not have been possible.

I extend a very special thank you to The Johnson Foundation for providing their comfortable facilities and excellent meals and amenities to the conferees. Henry Halsted, Vice President of Programs, and his assistant, Kay Mauer, provided exceptional service for which I am extremely grateful.

Lastly, there are always those who assisted and encouraged the Committee's efforts. I extend my thanks to William Walters, UW-Milwaukee Vice Chancellor and Chairman of the UCC Steering Committee, and Jerry M. Anderson, UW-Oshkosh Vice Chancellor, who encouraged and aided in the effort.

I am also grateful to the many others who made this effort possible.

Alfonzo Thurman, Chairman
American Ethnic Studies
Coordinating and Advisory Committees
June 15, 1978

OPENING SESSION

OPENING REMARKS

by

Donald K. Smith

Senior Vice President
University of Wisconsin System

I'd like to join President Hales in expressing our appreciation to The Johnson Foundation for their hospitality, to the Committee that put this conference together, and also to the expression represented in this room for both the level of interest and the widespread nature of interest across the System.

I'm tremendously encouraged by what I see and by the prospect that your deliberations in the next two days will mark a milestone in the clarification of the conceptions of where our institutions severally will be moving and how they might help one another in this direction of change.

There are undoubtedly a variety of good purposes to be served by a gathering such as this, and the purposes may be related to both goals to be achieved within the University of Wisconsin System and for the general direction of higher education nationally.

But let me take only a few minutes to suggest one perspective on why we are here and give a little bit of the background on how some of the things that have led up to this occasion proceeded in the System and then suggest one or two of the issues that I think you may be facing in your discussions.

For some years, since the outset of the merged System, the Regents and the institutions have given very strong attention to the development of aspects of programming for minority students in our universities. This has taken the form of very heavy emphasis on matters of recruitment, on matters of support services, on matters of setting goals for the achievement of academic success and for the dispersion of opportunities through the several disciplines of the universities, and on matters of assistance which would make all of this possible.

We've also given attention, in all of the institutions, to the purposes of affirmative action in employment. In both of these areas we've had some modest successes and many disappointments, but, I think, no loss of either zeal or intentions or belief that we can make further progress. But from the very first there has always been an insistent question raised about the posture of higher education.

Recently, questions concerning the multiple and plural ethnic heritage of America have been raised, and they are: Are we simply to super-impose responses or are we to examine what we're doing as universities? Are we to examine seriously the ordering, the organization, the content, and the validity of our curriculum and the nature of the knowledge that we're making available to the public, generally? This, of course, carries us from questions that are substantially administrative in nature to questions which go to the heart of the faculty enterprise itself, in its primary responsibility for the curriculum.

It seems to me that universities perform many missions. One which uniquely defines their service to the public good is that of maintaining, augmenting, and securing the maximum level of validity for the knowledge-base of humankind. To this end, the wisdom--or perceived wisdom--of past scholarship must be constantly subjected to reexamination, criticism, and revitalization. This must take place as the result of the search for and the acquisition of new information and as a result of the developing of new ways of interpreting events--of looking at them and seeing them from a new perspective.

I think the current interest we have nationally and in Wisconsin in American ethnic studies is part of this process, which is very much the heart of what universities are all about. In a sense, we're still in the formative period of discovering that the fact of ethnicity has profoundly affected history. It has affected the nature of our social institutions and the value system or systems underlying our civilization. From the point of view of scholarship and the work of universities, this is an exciting perspective. It means that we need vigorous scholarly inquiry and active dialogue among people, such as those of you who will be gathered here, to correct deficiencies in earlier scholarship and also to build the conceptual, definitional, and informational underpinnings for a new dimension in the curriculum. If the history of the development of other scholarly areas of study is any indication, this work will go on for many years before we reach anything approaching the kind of consensus as to the definition, scope, and bounds of something called American Ethnic Studies.

Of course, if it goes on as it should go on, the minute we reach that kind of consensus, it will be under attack and revision and still further development, because it is in the nature of scholarship to do this.

But this is the good work of our universities--the work they should be about--the kind of work which can lead to an enlargement of the general understanding of mankind concerning self, society, and the goals of our people.

So, believing that the universities have an obligation to expand and improve the knowledge resources of our society, faculty and staff in many of our institutions perceived that this obligation cannot be fully discharged unless we make vigorous efforts to incorporate the perspective of ethnicity into our curricula and to induce our current disciplines, where appropriate, to reexamine their own offerings and scholarship in the light of this perspective.

In 1974, in an effort to facilitate this movement in the curriculum, a University of Wisconsin System Task Force on American Ethnic Studies was appointed. This Task Force was asked to consider such policy questions as whether or not course offerings and programs in ethnic studies should be encouraged in our institutions; and if so, how could we best assure the development of a strong response in the presence of harsh fiscal constraints. We were in a period, and have remained in a period, when total resources for instruction have been generally declining. This Task Force, chaired by Dr. Nason Hall of the University of Wisconsin-Milwaukee, reported in May 1975. This report remains an important repository of information on existing ethnic studies resources in the System and directions which could be undertaken in the development of such studies.

On recommendation of the report, one of the aspects was acted upon in 1976 with the appointment of a System Advisory Committee on Ethnic Studies, chaired by Dr. George Carter of the University of Wisconsin-La Crosse, who is here with us for this meeting. The Committee was to examine ways of implementing directions charted in the earlier report. This Committee presented an interim report and a final report between 1976 and 1977 and gave strong support to the principle that there should be autonomous development of appropriate attention to American ethnic studies in the curriculum of each of our universities. They also addressed the need for continuing a Systemwide support mechanism for campus program planners through appointment of a System coordinator.

In keeping with System policy of basing its Systemwide support mechanisms for instruction and research within one or more of the institutions, we then moved to delegate to the Urban Corridor Consortium the functions which the Carter Committee had identified for a Systemwide coordinator. The mailings you received in preparation for this conference summarize the activities of the Consortium to date.

I think you have here at Wingspread--including your speaker for this evening, Dr. Banks--people who have thought much more persistently and thoroughly than I have about the issues which you will need to discuss and which can be most fruitfully discussed at this conference. However, in the manner of administrators, let me ignore the greater wisdom of silence and suggest some questions which interest and concern me.

First, I continually want to know, do our institutions, individually or severally, have the faculty and library resources needed to establish a reputable core of course offerings which would make the perspective of ethnicity available to all of our students?

Second, assuming that the answer to this will be mixed, how can we best move to provide these resources? Can we find ways of sharing expertise with one another in a period when we're trying to make a major move forward without substantial prospects for substantial increases in our university budgets? Can we apply some of the limited funds available for faculty development to extend and build our resources? Is that one of the ways we ought to try to grow in terms of reallocation of existing resources?

And third, we now have two undergraduate programs in the System offering a baccalaureate degree, either of which would fit under the American ethnic studies umbrella. We have a number of concentrations in minors. There is the well-established Afro-American Studies program at the University of Wisconsin-Madison and the newer undergraduate program in Ethnic Studies at the University of Wisconsin-Milwaukee, which will graduate its first major this year. These two patterns of organization present interesting contrasts. Should we proceed to develop both of them in a contrastive way at various points in the System, or is there an optimal direction of change that we ought to be seeking within our institution? Will additional specific or general degree programs be needed to properly serve students and the needs of society? Or, should our concentration now be on permitting further maturation of the degree programs we have, while concentrating on building the core of offerings generally distributed among all of our institutions, to give to all of our students--as Mr. Hales suggested--the perspective of ethnic understanding as part of their liberal education?

I give you good wishes in your deliberations.

KEYNOTE ADDRESS

by

James A. Banks, Ph.D.
University of Washington, Seattle

ETHNICITY: IMPLICATIONS FOR REFORM OF THE UNIVERSITY CURRICULUM*

James A. Banks
University of Washington, Seattle

*A paper prepared for presentation at the "Wingspread Conference on American Ethnic Studies in Wisconsin," sponsored by the American Ethnic Studies Coordinating Committee of the University of Wisconsin System in Cooperation with The Johnson Foundation, Racine, Wisconsin, May 1-3, 1978. The author is indebted to Cherry A. Banks, Carlos E. Cortés, Ricardo L. Garcia, Geneva Gay, and Wilma S. Longstreet for their helpful comments on an earlier draft of this paper.

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The Assimilationist Ideal

The college curriculum within a society, like other institutions within a social system, reflects its dominant ideologies, beliefs, and goals. Historically, the common school and university curricula in the United States have been dominated by the pervasive assimilationist forces in America largely because the cultural assimilation of millions of immigrants and indigenous racial groups was one of the major national goals. Social science within the United States, which serves as the basic foundation of the school and university curricula, has also been assimilationist oriented since American social science began to mature. When established social scientists began to seriously study race relations in the 1940s and 1950s, notably Robert E. Park and the "Chicago school," they predicted that total assimilation would--and should--be the ultimate fate for ethnic groups in the United States. Park described the cycle as competition, conflict, accomodation, and assimilation.[1]

The assimilationist ideology*, called the "liberal expectancy" by Milton M. Gordon,[2] maintains that ethnicity and ethnic attachments are fleeting and temporary within an increasingly modernized world. Ethnicity, argues the assimilationist, wanes or disappears under the impact of modernization and industrialization. The modernized state is universalistic rather than characterized by ethnic allegiances and attachments. Ethnicity, argues the assimilationist, promotes divisions, exhumes ethnic conflicts, and leads to the Balkanization of society.[3] Consequently, the best way to promote the goals of American democracy is to promote the socialization of all individuals and groups into the universal American culture.

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*I am using assimilationist ideology and pluralist ideology as ideal concepts in the Weberian sense. These ideologies may be conceptualized as existing on a continuum and are useful in describing and classifying major theories and movements related to ethnicity and pluralism in the United States. For a further discussion of these ideologies, see James A. Banks, "Cultural Pluralism: Implications For Curriculum Reform," in Melvin M. Tumin and Walter Plotch, eds., Pluralism in a Democratic Society (New York: Praeger, 1977), pp. 226-248.

Cultural Pluralism

Occasionally in the United States a few voices in the wilderness have championed "cultural pluralism" and argued that curricular and educational policies, as well as other public policies and institutions in America, should reflect, promote and respond to the unique cultural characteristics of ethnic groups. Advocates of cultural pluralism view the ethnic group as extremely important in the socialization of individuals and groups within modernized societies.[4]

The idea of cultural pluralism emerged in the 1920s when nativists and patriotic groups were focusing widespread hostility on the masses of Southern and Eastern European immigrants that were entering the United States.[5] Pluralist philosophers and writers, usually of immigrant descent, strongly defended the immigrants and argued that their cultures could greatly enrich civilization in the United States and that they had a right to maintain their cultures in a democratic society. Horace Kallen, who first used the concept of cultural pluralism and eloquently articulated it, argued that a democracy does not exist unless groups are able to maintain their ethnic identities.[6] Julius Drachsler, Kallen's contemporary, also defended cultural pluralism. He maintained that "cultural democracy" should be a societal goal in the United States just as political and economic diversity are goals.[7] Randolph Bourne, a literary critic and essayist, championed "cultural pluralism" in the Atlantic Monthly.

Despite the passionate arguments and eloquence of philosophers and writers like Kallen, Drachsler, and Bourne, their pleas largely fell on deaf ears. The nativists experienced a partial victory in 1917, when, after a long struggle, Congress enacted a law which required entering immigrants to pass a reading test. In 1924, nativism triumphed in the United States. A highly discriminatory immigrant act severely restricted the number of immigrants that could enter the United States from Southern, Central, and Eastern Europe and from Asian and African nations. Northern and Western Europe were given generous quotas. This act closed a significant chapter in American history and stopped massive immigration to the United States. The Immigration Act of 1924 marked a tremendous victory for the assimilationist forces in American life and dealt a death blow to the pluralist ideology. The nation's schools and universities eagerly embraced and perpetuated the assimilationist ideal.

The "New Pluralism"

In the 1960s, Afro-Americans began a fight for their civil rights that was unprecedented in their history. Other non-white ethnic groups, who were made acutely aware of their ethnic status by the Black revolt and encouraged by what they perceived as the benefits gained by Afro-Americans, also began to make unprecedented demands upon American civic and political institutions. Ethnic minority groups began to seriously question both the societal goals and the dominant assimilationist ideology in American society.

The assimilationist ideology and the practices associated with it were strongly attacked by ethnic minority intellectuals, researchers, and social activists. Traditionally, most ethnic minority intellectuals and social activists had supported assimilationist policies and societal integration and regarded acculturation as a requisite for full societal participation. In the 1960s, minority writers and researchers in the United States attacked the assimilationist ideology for several reasons. They saw it as a weapon of the "oppressor" that was designed to destroy their cultures and to justify damaging school and societal practices which victimized minority group students.

Many minorities also lost faith in the assimilationist ideal because they had become very disillusioned with what they perceived as its unfulfilled promises. The rise of ethnic awareness and ethnic pride also contributed to the rejection of the assimilationist ideal by many ethnic minorities in the 1960s. Many minority spokespersons and writers searched for an alternative ideology and endorsed some form of cultural pluralism. Thus, an idea born at the turn of the century was refashioned to fit the hopes, aspirations, and dreams of disillusioned ethnic peoples in the 1960s.

The reform movements initiated by the ethnic peoples of color caused many white ethnic groups that had denied their ethnic cultures in the past to proclaim ethnic pride and to push for educational and social reform consistent with their interests and needs. This movement became known as the "new pluralism."[8]

The Educational Response to the Ethnic Revitalization Movements

In recent years, school districts, colleges, and universities have taken steps, largely in response to pressure from ethnic groups, to incorporate more information about ethnic groups into the curriculum and to make educational environments more reflective of the ethnic diversity in American life. Despite the reforms related to ethnicity which schools and universities have attempted to implement and the support which they have received from public and private agencies, there are a number of unresolved questions regarding the proper goals of ethnic studies programs and ways to reform the school and university curricula so they will accurately reflect America's ethnic realities. In addition, many of the reform efforts lack clear goals, objectives, and sound guidelines which reflect current research and learning theory. Perhaps most importantly, many lack components which will lead to institutionalization of the reforms.

In Search of a Rationale and Goals

We need to seriously question some of the widespread assumptions and practices related to school and university ethnic studies programs and to formulate new goals for educational reform. The American school and university curricula are still largely dominated by the assimilationist ideal. Some of the ethnic studies programs which emerged in the 1960s were too heavily undergirded by extreme pluralist notions and overemphasized ways in which non-white minorities had been "oppressed" by Anglo-Saxon Americans.* Too often, these pluralist reforms were outside the core curriculum and consequently have not become, by and large, institutionalized.

Neither the assimilationist nor the cultural pluralist ideology, in their ideal or pure forms, can effectively guide curriculum reform in a democratic pluralistic nation that has a universal culture which is both heavily influenced by and shared by all ethnic groups. Programs based primarily on assimilationist assumptions perpetuate misconceptions about the nature of American society and violate the ethnic identities of many students. Curricular practices which reflect an extreme notion of cultural pluralism also distort American realities and give inadequate attention to the universal American culture which strongly influences the behavior of all American citizens.

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*Some of the earliest ethnic studies programs in the 1960s were highly politicized and emphasized separatism. However, current ethnic studies programs are increasingly characterized by academic rigor and goals that are consistent with America's ethnic realities and democratic ideals.

Ethnic studies programs in the nation's schools and universities should reflect the ethnic and racial realities in American society and strengthen American democratic institutions, ideals, and universal culture. Ethnic studies should also increase individuals' options regarding ethnic commitments and affiliations. I will attempt to describe the nature of ethnic pluralism in American society and derive a rationale and goals for ethnic studies consistent with my analysis. I will then discuss goals and characteristics of effective ethnic studies curricula.

The Formation of American Culture

A number of attempts have been made by social scientists to conceptualize the nature of ethnic pluralism in American culture and society. None of these attempts have been totally satisfactory. Three major conceptualizations, summarized by Gordon, are Anglo-conformity, the melting pot, and cultural pluralism.[9]

Anglo-conformity suggests that ethnic groups gave up their cultural attributes and acquired those of Anglo-Saxon Protestants. This concept describes a type of unidirectional assimilation. The melting pot, long embraced as an ideal in American society and culture, suggests that the various ethnic cultures within America were mixed and synthesized into a new culture, different from any of the original ethnic cultures. Cultural pluralism suggests, at least in its most extreme form, that the nation is made up of various ethnic subsocieties, each of which has a set of largely independent norms, institutions, values, and beliefs. Writes Gordon:

> ...we may say that the "Anglo-conformity" theory demanded the complete renunciation of the immigrant's ancestral culture in favor of the behavior and values of the Anglo-Saxon core group; the "melting pot" idea envisaged a biological merger of the Anglo-Saxon peoples with other immigrant groups and a blending of their respective cultures into a new indigenous American type; and "cultural pluralism" postulated the preservation of the communal life and significant portions of the culture of the later immigrant groups within the context of American citizenship and political and economic integration into American society."[10]

These three conceptualizations are both *ideals* within American life and *conceptions* that have been used to describe the American ethnic reality. I have already indicated why the assimilationist ideal (which means about the same as Anglo-conformity) and an extreme kind of cultural pluralism are inadequate as ideals within a democratic nation. These three conceptualizations are also inadequate when used to describe the American ethnic reality.

Each presents major problems when one views the reality of ethnicity and race in America. The Anglo-conformity conceptualization suggests that Anglo-Saxons were changed very little in America and that other ethnic groups did all of the changing. This conceptualization is incomplete, unidirectional, and static. The melting pot conceptualization is inaccurate and misleading because human cultures are complex and dynamic and don't melt like iron. Consequently, the melting pot is a false and misleading metaphor. The strong cultural pluralist conceptualization denies the reality that we have a universal American culture which every American, regardless of his or her ethnic group, shares to a great extent. This culture includes American Creed values as *ideals*: American English, a highly technological and industrialized civilization, a capitalistic economy, and a veneration of materialism and consumption. Richard Hofstadter has brilliantly argued that anti-intellectualism is another key component in the universal American culture.[11] This is not to deny that there are important subcultural variants within the different ethnic subsocieties in America or that there are many non-universalized ethnic characteristics in American ethnic communities. These non-universalized ethnic subvariants will be discussed later.

Gordon believes that structural pluralism best describes the ethnic reality in American society. According to Gordon, the ethnic groups in the United States have experienced gross levels of cultural assimilation but the nation is characterized by structural pluralism. In other words, ethnic groups are highly assimilated culturally (into the Anglo-American culture) but have separate ethnic subsocieties, such as Black fraternities, Jewish social clubs, and Chicano theaters. He writes:

> Structural pluralism...is the major key to the understanding of the ethnic group makeup of American society, while cultural pluralism is the minor one....The most salient fact...is the maintenance of the structurally separate subsocieties of the three major religions and the racial and quasi-racial groups, and even vestiges of nationality groups along with a massive trend toward acculturation of all groups...to the American culture patterns.[12]

Multiple Acculturation

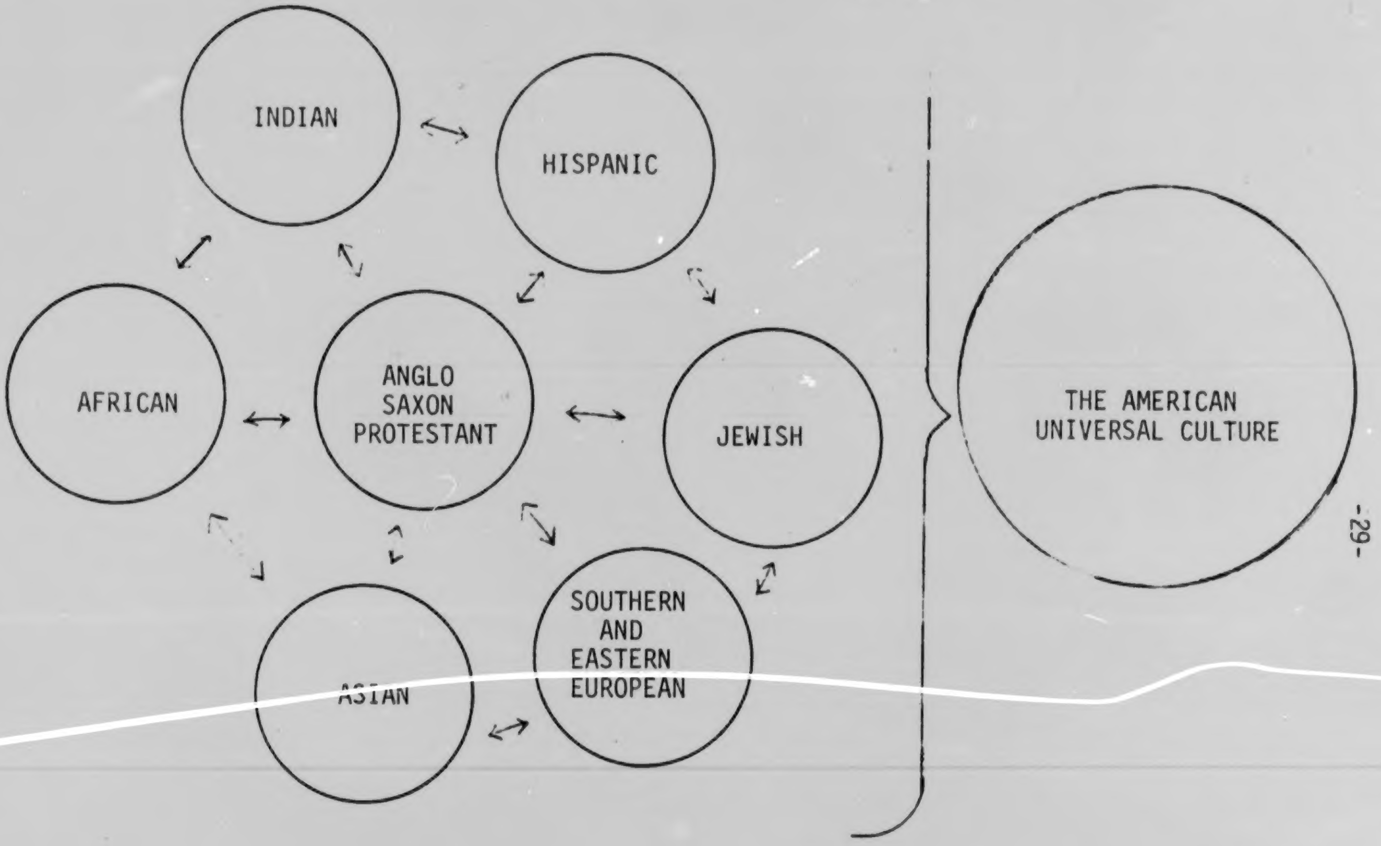
While Gordon's notion of structural pluralism is helpful and deals more adequately with the complexity of ethnic diversity in modern American society than the other three concepts, I believe that multiple acculturation more accurately describes how the universal American culture was and is forming than the concept of cultural assimilation. The White Anglo-Saxon Protestant culture was changed in America as were the cultures of Africans and of Asian immigrants. African cultures and Asian cultures influenced and changed the WASP culture as the WASP culture influenced and modified African and Asian cultures. What we experienced in America, and what we are still experiencing, is multiple acculturation and not a kind of unidirectional type of cultural assimilation whereby the Black culture was influenced by the WASP culture and not the other way around.

The general or universal culture in the United States resulted from this series of multiple acculturations. This culture is still in the process of formation and change (see Figure 1). The universal American culture is not just a WASP culture but contains important elements of the wide variety of ethnic cultures which are and/or were part of American society. Those ethnic cultural elements which became universalized and part of the general American culture have been reinterpreted and mediated by the unique social, economic, and political experience in the United States. It is inaccurate and misleading to refer to the universal American culture as a WASP culture.

This notion of American culture has been and is often perpetuated in the school and university curricula. It is, of course, true that the White Anglo-Saxon Protestants have had a more profound impact on the universal American culture than any other single ethnic group. However, we can easily exaggerate the WASP influence on the general American culture. European cultures were greatly influenced by African and Asian cultures before the European explorers started coming to the Americas in the 15th century. The earliest British immigrants borrowed heavily from the American Indians on the East coast and probably would not have survived if they had not assimilated Indian cultural components and used some of their farming methods and tools. Writes Vogel:

> As Rome hid its debt to the Etruscans, we have obscured our inheritance from the red man. Anthropologists know that acculturation proceeds in both directions when two societies are in any kind of contact, and that even a conquered people helps to shape the destiny of their overlords.... We copied their [the Indians] dress....From them we learned to substitute long pants for knee breeches; our women borrowed their feathers and paint....We smoke their tobacco and eat their foods....From the Mexican Indian we borrowed chewing gum, tamales, chili, and tortillas; from our own, hominy, succotash, corn pone and popcorn.[13]

FIGURE 1 THE DEVELOPMENT OF AMERICAN CULTURE
(American is here used to refer only to the United States)


INDIAN
HISPANIC
AFRICAN
ANGLO SAXON PROTESTANT
JEWISH
ASIAN
SOUTHERN AND EASTERN EUROPEAN
THE AMERICAN UNIVERSAL CULTURE

This figure illustrates how the American universal culture developed through a process conceptualized as multiple acculturation. While the Anglo-Saxon Protestant culture had the greatest influence on the development of the American culture, each of the various ethnic cultures influenced the Anglo culture and were influenced by it. Each of these cultures were also influenced by and influenced each other. These complex series of acculturations, which were mediated by the American experience and the American socio-cultural environment, resulted in the universal American culture. This process is still taking place today.

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Although it is often unrecognized and unacknowledged, there has been a profound and historic Hispanic influence on American culture and civilization. It is estimated that over ten million Americans speak Spanish as their first language. Almost every American child participates in and enjoys the American cowboy culture, which is primarily a Hispanic contribution, however distorted, to American civilization. The various groups of Africans who were enslaved in America also strongly influenced American culture.

Universalized Ethnic Cultural Elements

In his recent and controversial book, Ethnic Chauvinism, Orlando Patterson argues that once ethnic cultural elements, such as jazz and ethnic literature, become a part of the universal American culture, they are no longer "ethnic." He writes:

> The universal culture's symbols and patterns...are shed of their ethnic specificities in the process of being universalized. They become the property of everyone. And, as such, they are enriched and developed by all. American English owes as much to Norman Mailer and Saul Bellow as it does to Henry James. And the American music we call jazz owes as much to Benny Goodman and Dave Brubeck as it does to Duke Ellington."[14]

One can argue with Patterson's specific examples.(I would argue with his statement about jazz). However, I feel that in one important sense he is correct in arguing that once ethnic cultural elements become universalized, they are no longer "ethnic," at least in the traditional sense of that word.

However, because of several factors in American life at this point in our history, "ethnic" contributions to American life and society, even though they have become universalized, should be acknowledged and labeled "ethnic." Too many Americans, including university professors and students, tend to think only that which is Anglo-American is American. They consequently deny the role that other ethnic groups have played in the development of American society and civilization. Because America's non-white ethnic minorities are largely politically and economically powerless (exceptions include the Japanese Americans in Hawaii), a knowledge of how ethnic minorities have influenced the universal American culture will help them to gain a more realistic perspective on their role in the building and making of American civilization and perhaps to develop more personal and social efficacy.

In other words, it would be premature for us, at this point in our national history, to fail to acknowledge the contributions which various ethnic groups have made to our universal American culture, even if these contributions are no longer "ethnic" in the traditional sense. Such "ethnic" acknowledgements will probably be unnecessary when all of our nation's citizens have equal rights and opportunities. In Puerto Rico, for example, where Blacks are an integral part of the social and economic systems (admittedly, they are primarily at the lower rungs of the social ladder), there is almost no attention in the society to which "ethnic" groups made which "ethnic" contributions to the universal Puerto Rican culture. Ethnic boundaries in Puerto Rico are practically non-existent.

Ethnic Subsocieties and Non-universalized Ethnic Cultural Components

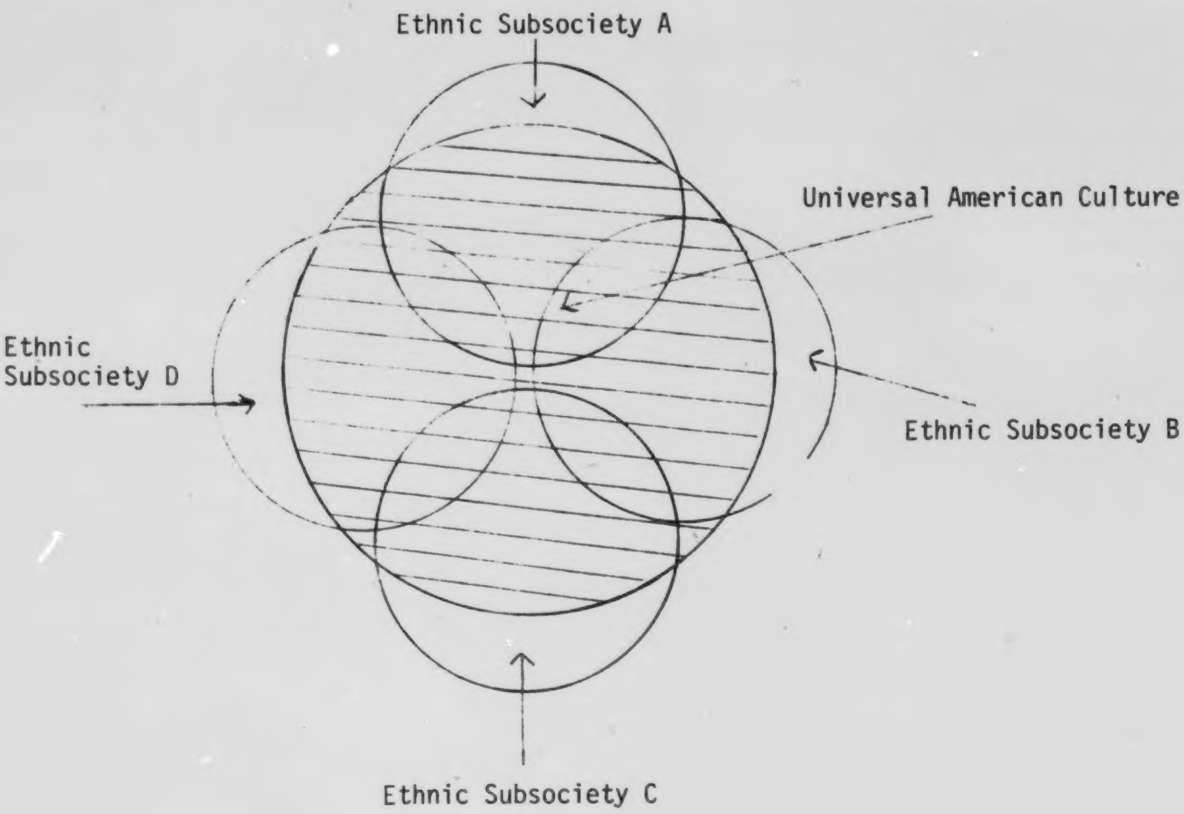
Figure 1 attempts to describe the development of American culture by emphasizing multiple acculturation and how ethnic cultural elements became universalized. Other American ethnic realities are not shown in Figure 1. These include the significant number of ethnic cultural elements that have not become universalized (that are still shared primarily by ethnic subgroups) and the separate ethnic institutions and groups which constitute ethnic subsocieties within the larger American society and culture. The sociocultural environment for most Americans is consequently bicultural. Almost every American participates both within the universal American culture and society as well as within his or her ethnic subsociety. Like other American ethnic groups, there is a subsociety within the WASP culture which has cultural elements that are not universal or shared by the rest of society. Patterson believes that this is a small subsociety in which few individuals participate and that most WASP cultural elements have become universalized. He writes, "...with the exception of small pockets such as the New England Brahmin elite, the vast majority of WASPs have abandoned the ethnic specificities of their original culture in favor of the elite version of the American universal culture."[16]

Non-universalized ethnic cultural characteristics and ethnic subsocieties are realities in contemporary American society. These cultural elements and subsocieties play an important role in the socialization of many Americans and help individual members of ethnic groups to satisfy important needs. Figure 2 illustrates the relationship between the universal American culture and ethnic subsocieties.

Goals for Ethnic Studies

A major goal of ethnic studies, derived from my analysis of the nature of ethnicity in American life, is to help students develop cross-cultural competency, which consists of the abilities, attitudes, and understandings needed to function effectively within the universal American culture, within their own ethnic subsociety, and within and across different ethnic subsocieties and cultures. Cross-ethnic misunderstandings and hostility exist

FIGURE 2 ETHNIC SUBSOCIETIES AND THE UNIVERSAL AMERICAN CULTURE


Ethnic Subsociety A
Universal American Culture
Ethnic Subsociety D
Ethnic Subsociety B
Ethnic Subsociety C

In this figure, the universal American culture is represented by the ruled area. This culture is shared by all ethnic groups within the United States. A, B, C, and D represent ethnic subsocieties which consist of unique ethnic institutions, values, and cultural elements which are non-universalized and shared primarily by members of specific ethnic groups.

not only between Anglos and Blacks and Chicanos and Anglos, but between Blacks and Chicanos and Chinese Americans and Native Americans. Developing cross-cultural understanding and competency should be one of our top priorities in American ethnic studies. Edward T. Hall, in his insightful book, Beyond Culture, underscores the importance of helping students to develop the skills and understandings needed to function cross-culturally. He writes, "The future depends on man's transcending the limits of individual cultures."[17]

Another important goal of ethnic studies is to help individuals gain greater self-understanding by viewing themselves from the perspectives of other American ethnic cultures. Individuals who know the world only from their own cultural and ethnic perspectives are denied important parts of the human experience and are culturally and ethnically encapsulated.

These individuals are also unable to know their own cultures fully because of their ethnic blinders. We can get a full view of our own backgrounds and behaviors only by viewing them from the perspectives of other racial and ethnic cultures. Just as a fish is unable to appreciate the uniqueness of his aquatic environment, so are many Anglo-American students unable to fully see and appreciate the uniqueness of their cultural characteristics. Writes Kluckhohn, "[cultural studies] holds up a great mirror to man and lets him look at himself in his infinite variety."[18]

Characteristics of Effective Ethnic Studies Programs

Ethnic Studies is for All Students

Ethnic studies elements and courses should be designed for all students in the school and university setting, whether they live in the barrio or in wealthy suburbs. The ethnic experience is an integral part of the American experience. Students attain only a partial education when they are unaware of the cogent role of race and ethnicity in American life and society.

All students should also be exposed to ethnic content because the world society is rapidly changing. We need to teach a view of the world society which is more consistent with current realities than the Anglo-centric and ethnocentric views of the world which are often presented in the university curricula. There is emerging evidence that the role of the Western world will be considerably different in the future than it is today. In the world society of the future, non-whites will play an increasingly important role in making social, economic, and political decisions that will affect us all.

The predominantly white world in which many college students function is considerably different from the world society in which they will be required to function in the future. The white race is a world minority. Five out of six persons in the world are non-white and most peoples in the world are non-Christian. Because the birthrate of non-whites greatly exceeds that of whites, white Christians will be an even smaller world minority by the year 2000. White Christians are also becoming less economically and politically powerful in the world community. The world's energy crisis has highlighted this fact. Our nation's colleges and universities have an obligation to help students acquire the kind of non-ethnocentric and liberal education which will help them to interact sensitively and intelligently with a wide variety of peoples and ethnic groups in our nation as well as within the world. Consequently, every college student should be exposed to ethnic realities in American society and culture.

Components of the Reformed University Curriculum

The university curriculum should be reformed so that it will have three major components related to the experiences of ethnic groups in American society (see Figure 3). Component 1 should consist of reformed core survey courses in the humanities, fine arts, social sciences, and in the physical and biological sciences. These core survey courses should be thoroughly integrated with ethnic content. They should teach students how to view concepts, situations, events, social issues, and problems from diverse ethnic perspectives and points of view.

It is imperative that we infuse elements of ethnic cultures into the core survey courses which all university students are required to take. These required courses should be the major targets of curriculum reform. Institutionalization of ethnic content and perspectives into the core college curriculum should be our major long-range goal.

Reformed multiethnic core survey courses will help students to attain new conceptualizations about the nature of American life and society. Too many students and professors think American history is the same as Anglo-American history and that American literature is the same as Anglo-American literature. Multiethnic core college survey courses will help students and professors to attain broader and more accurate conceptualizations of the nature of American society and culture.

When students read American literary classics, they should, in addition to reading books by authors such as Edgar Allen Poe and Ernest Hemingway, read great literary classics by ethnic authors such as Ralph Ellison's Invisible Man, House Made of Dawn by N. Scott Momaday, No-No Boy by

John Okada, and Bless Me Ultima by Rudolfo Anaya. These authors are just as "American" as Poe and Hemingway.

In addition to integrating the core survey courses with ethnic content, the reformed university curriculum should have courses which focus exclusively on ethnic groups in the United States. Component 2 of the reformed university curriculum should consist of survey courses on American ethnic minorities, such as "The Political Experiences of American Ethnic Minorities" and "The Literature of American Ethnic Minorities." All university students should be required to complete six (6) to nine (9) quarter credits in this series of courses. These courses should be essentially comparative in focus and would help students to understand how concepts such as socialization, social class, power, symbolism, and assimilation are exemplified within and across different ethnic groups.

A final element, Component 3, of the reformed university curriculum should consist of specialized monoethnic courses on the experiences of specific ethnic minority groups, such as "Chicano Literature and Politics" and "American Indian Literature." These courses would be available for students who want to acquire more indepth knowledge of ethnic groups than can be attained in the core required courses or in the survey courses on American ethnic minorities. Such specialized courses are also needed in order to train undergraduate and graduate students who seek careers in which indepth knowledge of ethnic groups is required.

Viewing Events and Concepts from Diverse Ethnic Perspectives

The multiethnic curriculum should help students to view events, situations, and concepts from diverse ethnic points of views and perspectives. In a brilliant and illuminating essay on the sociology of knowledge, Robert K. Merton introduces the concepts of the "insiders" and the "outsiders."[19] He discusses the legitimacy of their perspectives and points of view. The insider claims that only a member of his or her group can really know and consequently validly describe the experiences of his or her group. The outsider, who attempts to describe a group to which he or she does not belong, claims that he or she can give a more objective account of the experiences of other groups because he or she can observe with the least subjectivity.

Merton concludes that neither the insider nor the outsider has an exclusive claim on valid knowledge and that the perspectives of both are needed to give us a more total view of social reality.

Most courses in the American school and college are taught primarily from the perspectives of various groups of Anglo-Americans, and the experiences of other ethnic groups are viewed primarily from the "outside" perspectives of Anglo historians and writers. Consequently, most students have not acquired the more total kind of understanding of American society which they can attain from studying events, concepts, and situations from the perspectives of different ethnic groups.

I call courses and modules which are taught primarily from the perspectives of Anglo-American historians and researchers Anglo-American Centric Model or Model A type courses.[20] Many schools and colleges have attempted to reform their curricula to reflect ethnic diversity by moving from a Model A type curriculum to one based on what I call Model B, the Ethnic Additive Model. In courses and experiences based on Model B, ethnic content is an additive to the core curriculum, which remains Anglo-American dominated and Euro-centric. Asian American Studies courses, Puerto Rican American

Studies courses, and special units on American ethnic groups are taught. However, the required core survey courses in the humanities, the fine arts, and in the social sciences remain primarily Anglo-centric.

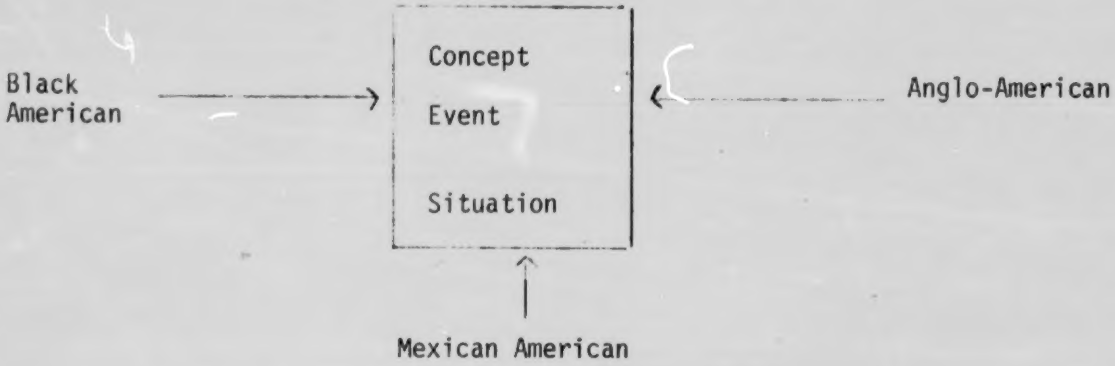
The most feasible curriculum model for the university is what I call the Multiethnic Model, or Model C. In the Multiethnic Model, the survey courses within the required core are thoroughly integrated with ethnic content and students are taught how to view concepts, situations, and events from diverse ethnic perspectives. However, specialized ethnic studies courses and programs are available for students who want to study particular ethnic groups in more depth than can be done in the general survey courses.

A Conceptual Approach to Ethnic Studies

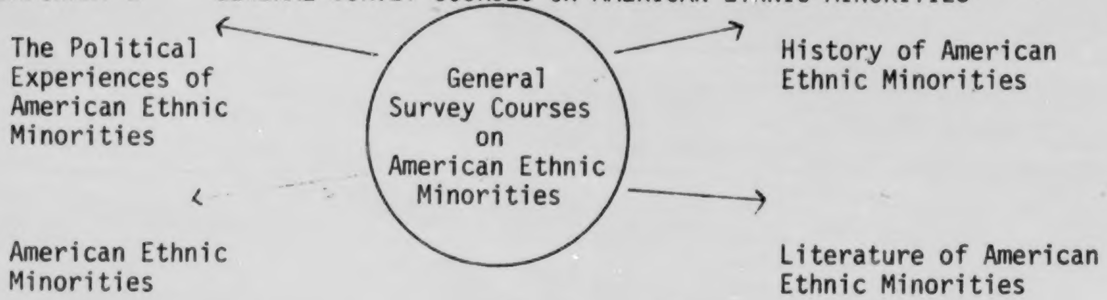
The ethnic studies curriculum should be conceptual and organized around key concepts, generalizations, and theories.[21] It should also be interdisciplinary and help students to view situations, events, problems, and concepts from the perspectives of different disciplines. A course or curriculum organized around key concepts can best facilitate the infusion of ethnic content into the curriculum. When students study a concept such as ethnic protest, for example, they can examine historical and current social science data about ethnic protest, investigate how ethnic authors have expressed protest in their novels and stories, and do research to determine if ethnic artists have expressed protest in art forms such as paintings and music. Developing sound ethnic studies courses that are conceptual and interdisciplinary will require close cooperation and team teaching by professors in different departments and colleges.

FIGURE 3 COMPONENTS OF AN EFFECTIVE MULTIETHNIC UNIVERSITY CURRICULUM

COMPONENT 1 REFORMED AND MULTIETHNIC CORE COURSES IN THE HUMANITIES, FINE ARTS, THE SOCIAL SCIENCES, AND THE BIOLOGICAL AND PHYSICAL SCIENCES

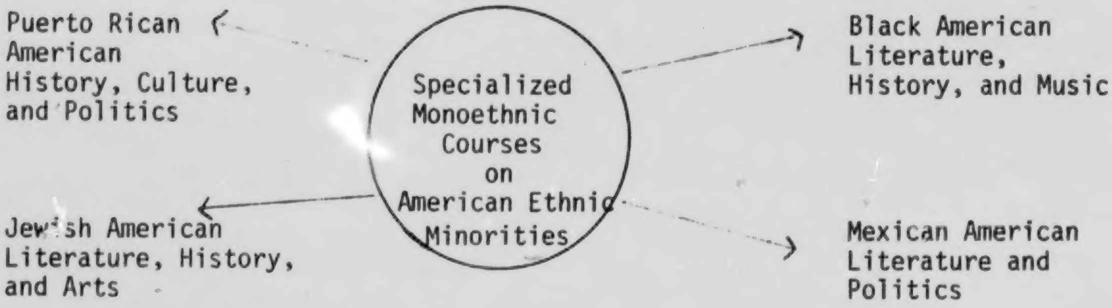

Black American
Concept
Event
Situation
Anglo-American
Mexican American

COMPONENT 2 GENERAL SURVEY COURSES ON AMERICAN ETHNIC MINORITIES*


The Political Experiences of American Ethnic Minorities
General Survey Courses on American Ethnic Minorities
History of American Ethnic Minorities
American Ethnic Minorities
Literature of American Ethnic Minorities

*All university students would be required to take 6 to 9 quarter hours in this series of courses

COMPONENT 3 SPECIALIZED MONOETHNIC COURSES ON AMERICAN ETHNIC MINORITY GROUPS


Puerto Rican American History, Culture, and Politics
Specialized Monoethnic Courses on American Ethnic Minorities
Black American Literature, History, and Music
Jewish American Literature, History, and Arts
Mexican American Literature and Politics

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A Multidirectional Conception of American Society

The multiethnic curriculum should help students to develop a multidirectional conceptualization of the development of American society and culture.[22] Too frequently, American history and culture is conceptualized in a way which shows a linear movement of Anglo Americans from Europe to the Pacific. Ethnic minorities are discussed or studied primarily when they are an obstacle which gets in the way of the movement of Anglo immigrants or when they present "problems" for Anglo Americans. This kind of unidirectional conceptualization leads to misconceptions and stereotypes about the role of ethnic minorities in the development of America. Writes Carlos E. Cortés:

> Within this [unidirectional] approach, ethnic groups appear almost always in two forms: as obstacles to the advance of westward-moving Anglo civilization or as problems which must be corrected or at least kept under control....Sufficient attention [has not been] devoted to the northwesterly flow of cultures from Africa to America, the northerly flow of Hispanic and Mexican society, the easterly flow of cultures from Asia, and the westerly flow of latter-day immigrants from Eastern, Central and Southern Europe.[23]

Criteria for Selecting Ethnic Groups for Study

Only those ethnic groups which have distinctive and recognizable cultural attributes should be studied as distinct cultures within the core curriculum (which should become multiethnic) and in ethnic studies courses. I have become increasingly concerned with the growing number of ethnic groups which are now demanding separate attention in the school and college curricula. A book by Miller (published in 1976) lists thirty-nine different American ethnic groups.[24] It is neither possible nor desirable for any one curriculum to deal with such a wide range of ethnic groups. I am afraid that if we try to infuse too many separate ethnic groups into the curriculum, we will run the risk of Balkanizing the curriculum and defeating the raison d'être of the ethnic studies movement.

It is very difficult to develop criteria for the selection of ethnic groups to study on which wide consensus can be attained. This is partly because of the regionalism which haunts ethnic studies programs and because ethnic studies is such an emotionally laden field of study. However, I would like to suggest that teachers and professors use the criteria below when determining which specific ethnic groups to study within their school or university. At the least, these criteria can serve as a springboard for fruitful discussion:

1. Groups that can validly document that they have been excluded from or distorted in the regular school and college curricula
2. Groups that have been and are victimized by institutionalized racism and discrimination
3. Groups that have made significant but unrecognized contributions to the universal American culture
4. Groups that perceive themselves and are perceived by others as members of distinct ethnic groups
5. Groups that have unique ethnic and cultural characteristics and a sense of peoplehood and interdependence of fate
6. Ethnic groups that have unique perspectives and world views; different perspectives on events and situations that will add fresh perspectives on our nation's history and culture
7. Groups that are clear and concrete examples of an American ethnic group. The NCSS Curriculum Guidelines for Multiethnic Education states that an ethnic group has these characteristics:
    a. Its origins preceded the creation of a nation state or were external to the nation state; e.g., immigrant groups or Native Americans. In the case of the United States, ethnic groups have distinct pre-United States or extro-United States territorial bases; e.g., immigrant groups or Native Americans

b. It is an involuntary group, although individual identification with the group may be optional

c. It has an ancestral tradition and its members share a sense of peoplehood and an interdependence of fate

d. It has some distinguishing value orientations, behavioral patterns, and interests (often political and economic)

e. The group's existence has an influence, in many cases substantial, on the lives of its members

f. Membership in the group is influenced both by how members define themselves and by how they are defined by others [25]

Summary

I have briefly discussed the history of the assimilationist and cultural pluralist ideals in America and suggested that the assimilationist ideal has historically dominated American social thought and institutions. However, cultural pluralism was advocated by Horace Kallen and other philosophers near the turn of the century and was exhumed when the ethnic revitalization movements emerged in the 1960s.

In response to the ethnic revitalization movements of the 1960s, educators at all levels have attempted to reform the curriculum so that it is more consistent with the ethnic realities in American life. However, there is confusion and many unresolved questions concerning the proper role of ethnic studies in the nation's schools and colleges. Ethnic studies programs should reflect the realities of ethnic relations in American life and perpetuate American democratic ideals. I suggested that Anglo-conformity, the melting pot, and cultural pluralism are inadequate, both as accurate descriptors of ethnic relations in America and as societal ideals.

The formation of American culture is most accurately conceptualized as a complex series of multiple acculturations. The universal American culture resulted from these complex multiple acculturations. Ethnic studies programs which reflect our democratic legacy and the complex nature of ethnic relations in America should be designed to help students to develop cross-cultural competency and greater self-understanding by viewing themselves from the perspectives of other ethnic cultures. Effective ethnic studies programs are (1) designed for all students, (2) help students to view events and concepts from diverse ethnic perspectives, (3) are conceptual and interdisciplinary, (4) help students to acquire a multidirectional conceptualization of the development of American society and culture, and (5) focus on a carefully selected number of ethnic groups which satisfy a sound academic criteria.

Notes

1. Robert E. Park, Race and Culture (Glencoe, Illinois: The Free Press, 1950), p. 150.

2. Milton M. Gordon, "Toward a General Theory of Racial and Ethnic Group Relations," in Ethnicity: Theory and Experience, ed. Nathan Glazer and Daniel P. Moynihan (Cambridge: Harvard University Press, 1975), pp. 84-110.

3. For a cogent statement of this position see Orlando Patterson, "Ethnicity and the Pluralist Fallacy," Change, March 1975, pp. 10-11. Reactions to Patterson's essay are found in "On Ethnicity and Cultural Pluralism," Change, Summer 1975, pp. 4-7, ff. 70-72.

4. Stokely Carmichael and Charles V. Hamilton, eds., Black Power: The Politics of Liberation in America (New York: Vintage Books, 1967).

5. A seminal treatment of nativism in the United States is John Higham, Strangers in the Land: Patterns of American Nativism 1860-1925 (New York: Atheneum, 1972).

6. Horace M. Kallen, Culture and Democracy in the United States: Studies in the Group Psychology of the American Peoples (New York: Boni and Liverright Publishers, 1924).

7. Julius Drachsler, Democracy and Assimilation: The Blending of Immigrant Heritages in America (New York: Macmillan, 1920).

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10. Gordon, Assimilation in American Life, p. 85.

11. Richard Hofstadter, Anti-Intellectualism in American Life (New York: Vintage, 1962).

12. Gordon, Assimilation in American Life, p. 159.

13. Virgil J. Vogel, "The Indian in American History," Social Education 33 (February 1969): 200.

14. Orlando Patterson, Ethnic Chauvinism: The Reactionary Impulse (New York: Stein and Day, 1977), p. 151.

15. James A. Banks, "Multiethnic Education Across Cultures: United States, Puerto Rico, France and Great Britain," Social Education 42 (March 1978): 177-185.

16. Patterson, Ethnic Chauvinism, p. 151.

17. Edward T. Hall, Beyond Culture (Garden City, New York: Doubleday Anchor Books, 1977), p. 2.

18. Clyde Kluckhohn, Mirror for Man (Greenwich, Connecticut: Fawcett Publications, 1965), p. 19.

19. Robert K. Merton, "Insiders and Outsiders: A Chapter in the Sociology of Knowledge," The American Journal of Sociology 78 (July 1972): 9-47.

20. James A. Banks, "Ethnic Studies as a Process of Curriculum Reform," Social Education 40 (February 1976): 76-80.

21. For a comprehensive discussion and illustrations of the conceptual interdisciplinary approach to ethnic studies instruction see James A. Banks, Teaching Strategies for Ethnic Studies (Boston: Allyn and Bacon, 1975).

22. I am grateful to Carlos E. Cortés for introducing me to this concept. See Carlos E. Cortés with Fay Metcalf and Sharryl Hawke, Understanding You and Them: Tips for Teaching About Ethnicity (Boulder, Colorado: Social Science Education Consortium, 1976).

23. Carlos E. Cortés, "The Need for a Geo-Cultural Perspective in the Bicentennial," Educational Leadership 33 (January 1976): 291.

24. Wayne Charles Miller, A Handbook of American Minorities (New York: New York University Press, 1976).

25. NCSS Task Force on Ethnic Studies Curriculum Guidelines, Curriculum Guidelines for Multiethnic Education (Washington, D.C.: The Council, 1976), p. 10.

DEFINING AMERICAN ETHNIC STUDIES

A BRIEF HISTORY OF THE TASK FORCE

by

Helaine Minkus, Ph.D.

Assistant Professor
Department of Sociology
University of Wisconsin-Eau Claire

The University of Wisconsin System Task Force on American Ethnic Studies was first set up in February 1974 and became operational in September 1975. The Task Force was charged by Senior Vice President Donald K. Smith to develop long-range planning goals for the System in American ethnic studies, to consider whether programs in ethnic studies were desirable--if so, how they should be planned, and to consider the probable number of locations and level of such programs.

The definition of American ethnic studies used by the Task Force was:

> The study of the historical, cultural, political, and economic experiences in the United States of presently identifiable American ethnic groups. Particular attention should be devoted to the study of those groups which traditionally have not been addressed in American history and in the State of Wisconsin. These groups are: Afro-American, Native American, Latinos (Chicano and Puerto Rican), and Oriental Americans.

As stated in the definition, particular attention should be devoted to those groups--it does not say exclusive attention. It was the feeling of most members of the Task Force that the stress be placed on three groups, Afro-Americans, Native Americans, and Latinos. Oriental Americans disappeared from primary consideration. In the census of minority groups in the System, it was noted that there were a very small number of Oriental American students, very few Oriental American faculty, and no Oriental American appointed to the Task Force. The emphasis, therefore, was placed on Afro-Americans, Native Americans, and Latinos.

As part of the work of the Task Force, a number of committees collected information. One committee developed a faculty questionnaire to determine what the faculty resources were within the System. On each campus the representative sent out questionnaires to the people he or she knew--asking for their professional training, experiences, particular ethnic groups, publications, and so forth. The committee found that almost all faculty involved in teaching ethnic studies were Caucasian. There were very few minority faculty in the System.

The committee collected figures on the minority student enrollment on the various campuses, current courses, and curricula in ethnic studies. One of the "qualifications" in the report was a lack of resources to check on the courses. The committee could go through catalogs and collect lists but could not examine syllabi, textbooks, or student evaluations; so the report says nothing about the quality of those courses--only the fact that they were taught.

Another committee gathered lists of library resources on each campus but, there again, the committee did not have the resources to do this in a very professional manner. The list reflected the evaluation by the librarian and the people in the ethnic studies area of whether the library resources at a particular unit were adequate for a minimum module of courses, a minor or a major in a particular ethnic group, plus whether other resources--community, etc.--were available.

The most important recommendation, based on the resources at each unit (faculty, students, minority populations, present courses, etc.), was the affirmation of the need for a minimum module of courses. The idea was that a student enrolled at any unit should have the opportunity to take some courses in ethnic studies--perhaps by making it part of basic courses or the general education requirement.

The Task Force defined the minimum module as consisting of at least twelve courses, with three in Native American studies, three in Chicano and Puerto Rican studies, three in Afro-American studies, plus one to three of a survey nature.

Also as part of that recommendation, the courses should be given on a variety of levels, from freshman through senior and graduate level programs, in a variety of disciplines. The courses tend to congregate in the humanities and social sciences. The idea was also included that ethnic studies should be offered in professional schools, business, and so on. The committee went through the reports of each campus stating whether or not they had met the minimum module for each of the ethnic groups and survey courses, given the requirements of three courses per group.

Next, the Task Force listed Program Entitlements in Native American studies, Afro-American studies, Chicano and Puerto Rican studies, on a major and minor level. This inclusion was not meant to imply that other schools could not have these programs or were not supposed to do anything in these areas. The committee listed numbers of schools involved, especially for Native American studies, and the minor and the major. One of the reasons the Program Entitlements were listed was that the initial charge from Dr. Smith asked that the committee comment on particular locations of needed programs, so the committee did speak to locations. The discussion on the Advisory Committee level, instead of talking about a particular campus such as Whitewater or Eau Claire, began to talk about the need for an Indian program (an urban program at Milwaukee, but also at least one non-urban program.) The committee began to talk about Program Entitlements in terms of criteria and not in terms of particular institutions, accepting the fact that the campus feedback was right in saying that any sort of program had to be generated from faculty interest--faculty and student interest--rather than imposed from the top.

There is also a section in the report on the graduate programs and the Ph.D. in American Ethnic Studies at UW-Milwaukee. The committee conducted a survey in 1975 and could find no graduate programs in American ethnic studies in the country. Every university was not surveyed, but many of the major ones were contacted. There were a few master's programs in things like Afro-American history but there was nothing in American ethnic studies, per se. This led to the question: Might Wisconsin consider moving into American ethnic studies, not simply the studies of particular groups.

One recommendation of the Task Force which was implemented--the only one--was that a standing committee on American ethnic studies be established. Another recommendation, which was considered to be very important, but has not come through as recommended by the Task Force, was that a UW System Coordinator of American Ethnic Studies be appointed. The Task Force saw the System Coordinator as one of those central recommendations--feeling that, in a new area where most faculty do not have training, in order to get it off the ground, a person was needed who had a strong professional reputation, a background in ethnic studies, and "clout" to try to organize and stimulate people throughout the System.

Also recommended was a System research and service institute, which would aid in faculty development. The institute would bring faculty to various campuses within the System to disseminate information resources, available speakers, and so forth.

The only recommendation that was immediately implemented was establishing the Advisory Committee. There were no comments from System representatives on any of the other recommendations.

The Task Force report was also sent to the various campuses to get their response. The response received was a very strong call for the importance of campus autonomy and initiative.

A PERCEPTUAL APPROACH

by

Richard E. Durán, Ph.D.

Director
Chicano Studies
University of Wisconsin-Whitewater

According to the Perceptual Psychological Approach (Combs, Richards & Richards, 1976) of human behavior, "All behavior, without exception, is completely determined by and pertinent to the perceptual field of the behaving organism." This seemingly simplistic definition regarding behavior is quite extensive once studied and analyzed. It does, however, offer us one basic tenet for the conceptualizing of ethnic studies, i.e., each of us gives meaning to the world based on what we "believe" to be true and act accordingly. When sufficient numbers of individuals have common perceptions, as with people from similiar cultural backgrounds and experiences, we are able to identify such groups and study them accordingly; study them for the purpose of understanding them. This, then, is the basic justification for ethnic studies.

Since the late sixties, American ethnic studies in higher education has experienced [illegible] growth and demise which, at the present, depending on where you are, varies tremendously in form and direction. Historically, ethnic studies grew initially as a result of the pressure placed upon universities by the major ethnic groups to include them in the curriculum offerings so that they might be recognized as "Americans": Americans who suffered from institutionalized academic amnesia by the academicians, administrators, and legislators affecting the curriculum process. As a result of the pressure, many programs leaped into existance and were destined for failure because of the lack of adequate planning, resources, and knowledgeable professionals. Many of the programs were sanctioned for the purpose of appeasing the pressure groups but with very little guidance regarding curriculum development, knowledge of how the system worked, and the politics of higher education. Those non-ethnics with the expertise or interest who tried to help were often thwarted because of the oftentimes naive enthusiasum of the ethnic group members to do it themselves. Psychologically, it was also necessary. Negative feelings towards the system and those in control of the system and vice versa, concurrent with increased feelings of ethnic pride or a "yes, we can" attitude, prevented the development of adequate substantial programs, be they Black, Chicano, Asian, Native American, or multi-ethnic oriented. Additionally, there were few professionals trained in these specific areas because there were relatively no programs to train them. Those who did enter the field often learned by "on-the-job" training which, in addition to the above named problems, leaves a much-to-be-desired program. Within a few years, many programs failed for one or a combination of reasons such as internal strife, deliberate neglect by the institution, or co-optation by other departments.

Those that have survived seem to have done so in spite of the initial problems, and credit has to be given to the individuals who put in tremendously long hours of work and dedication to insure that the program did not become a statistic in the infant mortality rate of ethnic studies programs.

Today there are not as many ethnic studies programs as there should be, and those that exist are continuously battling to stay alive because of competition by various departments for the dwindling number of students. For, in the last analysis, the "numbers game" plays a strategic role in maintaining programs and in the continued development of those programs. On the positive side, it can be said that today we have a greater awareness of ethnic groups, more professionals whose expertise lies in the area of ethnic studies, and greater resources available to the student. However, it is to be expected that these areas have grown or we would be total failures. Clearly, there is need for more professionals, resources, and awareness as indicated by my institution--where we have one professor teaching exclusively in ethnic studies; a library that, until recent gains due to administrative support, had few resources on ethnic groups, but still needs to secure much more; and students, both ethnic and non-ethnic, who have had no or little real conceptions about other ethnic groups: their life styles, their heterogeneity, economic and social status, and intracultural uniqueness. (Yet,in their respective community and at the university,they co-exist side by side.) Subsequently, in the extreme, open conflict exists and at best only a tiny fraction of the students know, or, rather, care to know, about each other. More often than not, most groups are ethnically homogeneous in their approach for "need satisfaction" via support systems in order to survive in the institution. Ethnic studies does not propose that there is anything inherently wrong with this; but when individuals reject value systems other than those of their own reference group (for whatever reason) the options available in making decisions regarding his/her own behavior and those regarding other groups are necessarily limited. The need for seeking similar identity groups often translates into power groups, and subsequent decisions made by the more powerful, who control resources and access to resources, affect the less powerful in various ways.

At the heart of ethnic studies, then, is the identification, description, and analysis of the power relationship in the United States between the "haves" and the "have-nots" who historically, economically, socially, psychically, and contemporarily have affected the various ethnic groups who are under consideration culturally. This is done from a primarily ethnic perspective. In identifying ethnic groups for study, such as those suggested in the 1975 Task Force (namely, Black, Latino [Chicano/Puerto Rican], Asian, and Native American), it is important to recognize that these groups have been, by a much greater degree than other ethnic groups, able to maintain distinct cultural patterns from the dominant society and have effectively been eliminated, as a group, from participating in the decision-making process for the purpose of self-determination, a concept dearly held in the tradition of the United States. Thus, ethnic groups are minorities with respect to power. However, not all minorities are ethnic--such as women, homosexuals, and children.

From a perceptual approach, ethnic studies engages in naming the world from a primarily ethnic perspective in an academic format by those ethnic groups primarily being affected negatively by the power relationship. It recognizes, as suggested by Paulo Freire (1972), that "education is not neutral, it is for the liberation or for the domestication of people, for their humanization or for their dehumanization, no matter whether the educators are conscious of this or not." It further suggests that "liberation," meaning that "man's ontological vocation is to be a subject who acts upon and transforms his world and in doing so moves towards ever new possibilities of a fuller and richer life individually and collectively," is not a gift nor a self-achievement but a mutual process engaged by the definers and the defined. Ethnic studies should be designed as an educational forum in which students and faculty explore together the possibilities and potentialities of "liberation." A "systems" approach would be most helpful as an approach in conceptualizing ethnic studies for instruction in exploring these possibilities.

If it is true that, as perceptual psychology suggested (Combs, Richards & Richards, 1976), all human beings are motivated in all times and places by a need to be "adequate" from each person's perception of reality, the problem of human motivation to seek "liberation" is a problem of helping people to perceive more adequately and more clearly. When people are able to perceive more adequately, they will behave more adequately (Roethlisberger, 1941). This, in its most basic form, is what education is all about. As long as we live in an increasingly interdependent society, the search for adequacy must include the adequacy of others as well. It is imperative that this be the underlying motivation for the structure and development of ethnic studies. Furthermore, ethnic studies is to provide students with the skills, intellectual habits, critical attitudes, and broad perspectives necessary to function in, and contribute to, an ever-changing dynamic world.

Attendant to the definition of ethnic studies is the promotion of Cultural Democracy. By the mere nature of ethnic studies, the "melting pot" theory is viewed as a concept that academically subverts, by implication, [the idea] that all cultures not of the new amalgamated type are inferior which, in turn, increases the possibility for members of the melted culture (basically European in design) to perceptually distort the life styles of those not participating in the new amalgamation. This, combined with power, often puts those ethnics under consideration "behind the eight ball." Culturally, democratic education suggests that cultural pluralism has been, and will continue to be, a fact of life in the United States for a myriad of reasons; and, accordingly, intergroup communication and understanding must be fostered. It further suggests a way for our society to understand and accommodate dynamic, changing, different cultural environments. Ethnic studies assists in understanding the degree to which the United States has satisfied the needs of its least important members. Those engaged in ethnic studies at all levels should be seriously concerned about the quality of life in 20th century America and wish to do something about it.

The role of higher education in meeting the need for ethnic education is no doubt an extremely important one. Specifically, the University of Wisconsin System has been engaged in ethnic studies, to some degree, as far back as July 1971 when the Board of Regents unanimously acted to fund the Ethnic Studies and Minority Studies Center. The subsequent formation of the 1975 Task Force on American Ethnic Studies indicates concern for this area of study. The implementation of several recommendations by the Task Force, such as the System's American Ethnic Studies Advisory Committee and Coordinating Committee, with their respective activities, is what brings us together today for the express purpose of "examining the problems, directions, and functions of the new and emerging field of American Ethnic Studies as related to Wisconsin."

Of importance to the participants is the operationalizing of the concept of ethnic studies into viable, effective programs. At present, there are various degrees of implementation of ethnic studies at various institutions in Wisconsin. As indicated by the recommendation of the 1976-77 Task Force, a minimum module of courses is needed at each institution for minimal implementation of ethnic studies. Inherent with operationalizing this objective is the recognition of offering the minimum module as part of the basic studies or core requirement programs. It is imperative that this be implemented or ethnic studies will continue to be perceived as supplemental programs to the "real" academia and, therefore, not worthy of consideration budgetarily and not of vital importance to students, faculty, or the community. The fields of concern that ethnic studies addresses can find direct application with respect to problem-solving are: teaching, urban planning, social services, politics, recreation, law, medicine, the ministry, and others that have a direct bearing on particular ethnic groups. Regarding input from students, they need to be given an opportunity to help formulate policy and give direction to ethnic studies as programs develop. They serve as a source of constant renewal for the purpose of and direction of the program.

With regards to the needs of expanding programs, as indicated by a report of the American Association of State Colleges and Universities (1972), several actions have to be considered. They include:

1. Focusing all available talent on devising methods to train more teachers and faculty for ethnic studies
2. Recognizing that special conditions apply to higher education ethnic studies for such groups as Blacks, Chicanos, Native Americans, and Asians which do not apply to some white ethnic groups, e.g., underrepresentation of ethnic students in higher education
3. Recognizing that different ethnic groups are at different stages of developing higher education ethnic studies programs

4. Conducting research to identify high quality source and curricula materials with opinions by various ethnic and education experts

5. Recognizing the practical limitations of establishing separate departments on every ethnic group at myriad campuses but allowing growth of those programs that warrant development due to population concentration, research, and resources available

6. Avoiding any potential polarizing between groups by sorting out those areas where all groups have common problems, so that they may work together in some aspects of planning ethnic studies. Some areas of common concern might be:

    a. Planning strategies for organizing ethnic studies programs (inter-disciplinary, departmental, etc.)

    b. Focusing on methods to train teachers for ethnic studies, since all groups lack sufficient numbers of trained teachers in elementary, secondary and higher education fields

    c. Working to alleviate shortages of college faculty for all programs, possibly hiring more faculty, devising faculty consortia arrangements, visiting scholars programs, etc.

    d. Working for higher enrollment for all ethnic groups

    e. Defining the delicate balance between ethnic studies specialties and preparation for employment (outside education)

    f. Contributing ideas for model multi-ethnic cultural programs suitable for other ethnics and for majority students

    g. Disseminating freely results of ethnic research conducted

    h. Exerting pressure, when needed, on publishers to increase the quality and quantity of ethnic materials, or forming an ethnic press

    i. Exerting pressure on primary funding resources in the state legislature

All of the above recognizes the importance of ethnic studies and suggests some considerations regarding operationalizing ethnic studies. It is with optimism, as Chicanos recognize, that a problem once recognized is half-solved. We have recognized the problem; now the task of continuing to resolve the problem to the best of our abilities is at hand. This conference is an attempt to expand the perceptual field of the participants in order that we act on a greater perceptual awareness of the subject under consideration.

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DEFINING AFRO-AMERICAN STUDIES

by

Barbara J. Shade, Ph.D.

Assistant Professor
Afro-American Studies
University of Wisconsin-Madison

The definition of Afro-American Studies depends upon one's perspectives, area of emphasis and expectations of the discipline.

PERSPECTIVES:

The definition of Afro-American Studies as an academic discipline is dependent upon the perceptions of the persons doing the defining. For some, Afro-American Studies is an appeasement device designed to respond to the disquieting efforts of students at a critical time; for others, it is a political tool designed to incite riot, hostility, action or some sort of civil movement; and then, to some scholars, it is merely a poor attempt to find a place for Afro-American scholars on university campuses because others believe that scholars of color are not good enough to mingle with their faculty without lowering standards.

To some Afro-Americans, the concept of Afro-American Studies is an educational tool designed to assist them to get a college education without having to expend too much effort. Then to some, it is an attempt to segregate knowledge that should be integrated into the mainstream. [However, for those who recognize that America, more than any other country, is a conglomeration of differences which has actually been amalgamated into a common heritage, Afro-American Studies becomes an acknowledgement of the multiracial character of American society and a recognition that Africans contributed as much to the formation of this culture and society as did the Germans, the Italians, the English, the Hungarians, the Mexicans, the Chinese and the Japanese.] But of most importance, Afro-American Studies signifies the recognition of a body of knowledge about this group of persons which must be discovered, recorded, related, analyzed and integrated into the knowledge and understandings of American life--not just in a comparative sense, but in a unique cultural and individual configuration.

THE EMPHASIS:

The need for the study of Afro-Americans as a distinct discipline did not begin in the 1960s; it merely became a more universal reality. Prior to that time, two great scholars, Dr. W. E. B. DuBois and Dr. Carter G. Woodson, had defined the field of Afro-American Studies and developed an outline of the curriculum. It is their materials and ideas that are generally used as the fundamental philosophy upon which Afro-American Studies programs are built across the country.

The field of Afro-American Studies seems to focus on three major areas: (1) the history area, in which the African in the Americas--both North and South--and the Caribbean is studied; (2) the cultural area which includes the art, dance forms, poetry, literature, various dress codes and body mannerisms, and the language and idiom adaptations that Africans developed as they adapted their particular tribal customs and languages to the area of the new world in which they lived; and, (3) the third area, which is the one having the most difficulty being developed, is the area of social and behavioral science in which the African is studied in relation to the rest of society and the effect this has had on the society which has tended to reject the African because of color.

For the most part, because an emphasis on all three areas requires a rather large and diversified staff, many departments tend to concentrate on only one of the areas. For example, the Iowa State University in Ames concentrates largely on the literature area which is just one aspect of culture. The University of Indiana in Bloomington and the University of Massachusetts at Amherst have a rather comprehensive culture emphasis up to the masters' level, which includes a broad cultural emphasis in poetry, art, music, dance, film, and the church; then, Yale University seems to emphasize history and literature; and Ohio State University and the University of Wisconsin-Madison have programs which attempt to incorporate all three. The key to the area of emphasis for any department is, of course, the quality of the staff.

STAFFING:

Unfortunately, at this point in time, the staff (except in the Afro-American history areas) seems to be largely composed of those individuals who majored in other disciplines and, through reading, self-instruction, fellowships, and other methods, managed to develop the necessary competence in the field. To define Afro-American Studies, thus, requires attention to the issue of staffing in the development of graduate level programs to produce scholars who will ultimately conceptualize and operationalize the area. Our recent survey through the National Council on Black Studies suggests that there may be around eight to ten masters' level programs in the discipline in the country and approximately three Ph.D. programs, one of which is actually a doctorate in Comparative Literature (University of California-Irvine); the second a doctorate in American Literature with an emphasis on Afro-American literature (Iowa); and the third an individualized doctoral program offered through the Union Graduate School at Coppin State College, Baltimore, Maryland.

EXPECTATIONS:

In addition to the attitudes toward the discipline and the staffing of the departments, the definition of Afro-American Studies depends upon the expected outcomes. This is probably the most important aspect of defining Afro-American Studies and yet, this is the one most often ignored. These outcomes define the research, the scholarly writing, and the teaching that is implemented in each program, and these are the expectations that produce results and speak to the entire need for the ethnic studies curriculum aimed at Afro-Americans. The outcomes that have been identified and are most helpful in the establishment of a viable discipline are:

1. Writing and revising the information in American history books so that it is more accurate and more representative of all groups. Our society needs to know that Cleopatra was a black woman who, with Marc Anthony, almost gained control of the Roman empire; that Hannibal, the conquerer of the Pyrenees, was an African; that there were inventions

and contributions made by Africans to the entire historical effort--from King Cristophe, a black man feared by Napoleon, to the black woman who was Osceolas' wife and set off the famous Seminole Wars

2. Recording and understanding the development of the only original American cultural contributions: folk songs, dances, spirituals. For example, it is important for all children and students to recognize the genius of Langston Hughes or James Weldon Johnson and to understand and appreciate the development of many of the dance numbers, dress items, and hair styles worn today and throughout history as having been African American contributions to American society--these are artifacts and cultural aspects that have permeated all of America

3. Producing the new theories, ideas, and views that will remove the "conceptual incarceration" in which both black and white Americans are trapped in behavioral and social science. It is important for all Americans to realize that not all Afro-American families have one parent, crime, cultural deprivation. There is also a need to understand the differences in learning styles exhibited by people in different environments. There is also a need to change the conceptual theories of intelligence and personality by those desiring to stress inferiority

4. Without comparing, ethnic studies can provide the chance to understand the strengths and the unique factors within the various

ethnic or Afro-American communities and how that uniqueness developed in relation to the rest of society

5. Enhancing and stressing the similarities among the various ethnic groups--such as, the equalitarianism noted in Jewish homes is similarly noted in Afro-American homes; the arrival in America as exploited workers is a background shared by Irish, Chinese, Mexicans, and Africans; the similarities in school perceptions of Italians and urban Afro-American ghetto dwellers

6. Producing cross-cultural and international studies that demonstrate the similarities and differences that exist among people is also important. For example, a look at the South African situation suggests interesting parallels between the African American in 1835-1860 and the South African today

7. But, perhaps most importantly, producing a vision and an independence and a re-education of the Afro-American that will permit an acceptance, an excellence, and a development of the individual and the Black community. It is the task that Carter Woodson describes when he noted the need to teach students in journalism how to develop, write, and manage the many journals, magazines, and newspapers published in the United States; the need to teach students in business that there are also jobs and money in Black banks and insurance companies and construction firms and architectural firms founded by Afro-Americans who have had to hire and train whites because Afro-Americans refuse or never think of working for them; the need to teach students that the problems of the Afro-American

community cannot be left to the outside experts who develop their scholarly reputations by emphasizing negativism and who have little more than driven through the large urban centers with windows up and doors locked. The real task of building a better society must come from scholars with different understandings, different interpretations, different ideas. As Thomas Kuhn says, there is a need for a scientific revolution. The development of interdisciplinary ethnic studies programs provides the opportunity to establish and the setting to stimulate such a revolution

In summary then, defining ethnic studies, particularly Afro-American Studies, requires:

1. The establishment of a firm philosophical base for its inclusion in the curriculum, for it generates the same type of prejudicial attitudes in academic circles that the presence of Afro-Americans in society has generated for over 200 years

2. The definition of the emphasis of the field which seems to center largely on three areas and the understanding that study of the Afro-American must be interdisciplinary because of the pervasiveness of the contributions and the interaction of Afro-Americans with every facet of the society

3. The definition of Afro-American Studies is further determined by the staffing patterns established at each campus. Only as more scholars who have read, studied, and researched the field specifically are produced, can Afro-American Studies be defined with any real clarity

4. The definition of the field is further determined by the outcomes that are expected and the knowledge produced. The expected results of work in the field include increase in historical and cultural knowledge, a redefinition and reinterpretation of current theories about Afro-Americans in the framework of the new information, the development of linkages with other groups and other countries based on similarities, and the development of competent professionals and scholars in the field that can address the problems and developments of Afro-Americans as a people

Finally, although we seem to see a trend in all these tasks in scattered universities across the country, only the State of California seems to be addressing the problem on a university system basis. It would thus appear that the University of Wisconsin System is again in the forefront, and I urge your continuation in the area as a national leader.

CURRICULAR MODELS

CURRICULAR MODELS

Discussant

James A. Banks, Ph.D

Professor
College of Education
University of Washington-Seattle

We're going to do two things: I'm going to talk for about half the time, and then for the other half, I'm going to put you in groups and give you a task. The groups (we have various disciplines represented) will have a project.

Today, to more or less start us off, I will talk about "What are some of the characteristics of a successful or effective multiethnic curriculum?" I was able to only briefly touch upon this last evening, but I'd like to go into it in a little more detail before we break into our groups.

First, it seems to me that the ethnic studies program ought to be broadly conceptualized and should get away from the "us" and "them" syndrome or the "we," "they" syndrome. I think I made reference last night to "Black Day" and "Indian Afternoon," and so forth. If we broadly conceptualize ethnic groups, it seems to me that we should then include a range of ethnic groups within the ethnic studies program for comparative purposes.

I have a troubling conceptualization of "What is an ethnic group?" There is no total consensus among social scientists, so you need some criteria for identifying an ethnic group. For example, coal miners, Appalachian whites, and so forth are included as ethnic groups in some of the schools' programs. I use the definition that we derived on the Task Force that I chaired. It is presented in the booklet called "Curriculum Guidelines for Multiethnic Education," which is available from the Anti-Defamation League of B'nai B'rith for a dollar. We list about six things that an ethnic group has:

One, we suggest that _its origins preceeded the creation of the nation state or were external to the nation state_.

Secondly, we suggest that _it is an involuntary group, although individual identification with the group may be optional_. I just finished reading Orlando Patterson's new book, _Ethnic Chauvinism_, which I think you would find very provocative, being ethnic studies' advocates. It would make you angry at many points, as he argues that ethnic studies is "organized nonsense" and that we ought to be about the business of universality, and so forth; but between all those kinds of arguments, there are morsels of insight. He really tries to see ethnicity as a voluntary notion; so, after reading his book, I do feel that ethnicity is more voluntary than I had thought--although I feel that coming from the West Indies (he's a West Indian Black), he sees ethnicity as much more voluntary than

I do. Let me share the example he gave. He said that when a West Indian is in Jamaica, he's not an ethnic group, at least as traditionally defined. Now, some sociologists would say that the majority group is an ethnic group, but Patterson says that the Jamaican in Jamaica is not a member of an ethnic group; but when he comes to Harvard, he is. So, he emphasized the voluntary aspect of ethnicity. Also, I have a friend, Carlos Cortés, who is from a Jewish-Latino home, and he became pretty much Chicano and his brother became pretty Jewish. But what I'm getting at is, even though we said in this document that it is an involuntary group and although individual identification with the group may be optional, I guess I would modify that to say that it is usually an involuntary group, although it may have voluntary aspects.

Thirdly, we said that an ethnic group has an ancestral tradition and its members share an inter-dependence of fate.

In number two, above, we said that ethnicity (individual identification) may vary, and that's very important. Even though I may be a Black, you may call me a Black, my Blackness in terms of identity may vary from zero to a hundred. I may not feel Black at all. In fact, there was a Black guy in our university that the Dean kept putting on Black committees (or, in effect, what were Black committees) and he resented it. One social scientist, whose name I just can't recall, makes a distinction between "ethnic group" and "ethnicity," which is a useful distinction that a lot of us had made but we hadn't labeled it. The "ethnic group," of course, is really the sociological entity. The "ethnicity," he defines, as identification. In other words, you may be a member of an ethnic group, but your ethnicity (your identification and psychological identity with the group) may vary from zero to a hundred or may be somewhere in the middle. You may feel "I'm not Black at all." It was pretty hard for him to feel "I"m not Black at all," but at least he felt he was pretty non-Black, whereas the Dean saw him as much more Black. So ethnic identification and membership in an ethnic group (or one's ethnicity and one's ethnic group) are somewhat different conceptualizations.

Fourthly, we suggested that an ethnic group has distinguishing value orientations, behavioral patterns and interests. Nathan Glazer has often stressed in his works that an ethnic group is a political and economic interest group, and Daniel Bell, writing in Glazer's book, argues that that is pretty much all ethnic groups are. He dismisses the new ethnic movements as political groups. The reasons I resent that are several: I think it's arrogant, intellectually arrogant, to deny the very cultural aspects of ethnicity that are very meaningful to a lot of people like my Aunt Lena in the Chicago inner-city. Her ethnicity has nothing to do with politics. She speaks Black English and she is ethnic because of survival, because of her own socialization. The only reason that leaders (Black leaders, Indian leaders, and leaders of other ethnic groups) were able to use ethnicity as a mobility strategy is because it was there and real, do you see what I mean? But to dismiss it merely as a political tool of the sixties, I think is arrogant and very intellectually insensitive. It seems to me that ethnic groups are more than political and economic interest groups. They also have cultural components, they have important socialization reasons for being, and so forth.

Fifth, we said that the group's existence has had an influence, in some cases substantial, on the life of its members.

And *sixth*, we said that *membership in the group is influenced both by how members define themselves and by how they are defined by others*.

We realize that there will be debates about this definition of an ethnic group, but we were very concerned in the school programs where, again, coal miners and all kinds of groups were labeled ethnic groups. So it seems to me that the first criterion for selecting a group in a broader conceptualized ethnic studies program is to make sure it's ethnic--an ethnic group, as opposed to some other kind of group.

Last night I talked about criteria for selecting groups to make sure that we don't overload the curriculum with thirty-nine groups. (Those are in my paper, and I won't talk about those any more unless you want to.)

Then, we said that the curriculum should be conceptual. Now, organizing an ethnic studies course or curriculum conceptually (and we'll be working with some of this in our groups) isn't the only way to organize it. One could take concepts like "discrimination," and then choose groups to show examples of that kind of concept, or "ethnic culture" or "socialization." Another way would be to use a chronological approach, where you would take a period in American history (let's say the Civil War period), and you would deal with the literature and the fine arts of several ethnic groups. A third way would be to combine the two approaches. Carlos Cortés, in his new book called *Three Perspectives on Ethnicity*, actually combines approaches. He takes a period, say 1865, then he takes a concept like "discrimination" within that period and shows how it is exemplified with three ethnic groups. Just for purposes of illustration, he uses Chicanos, Native Americans, and Blacks. This is not to say that he couldn't have used others, but the book was limited in its scope.

Those are some ways that the curriculum could be organized. I suggested that it be interdisciplinary when possible. This much more possible in K-6 than it is in high school, and then more possible in high school than it is in college, although I think you mentioned to me Helaine [Minkus], that you were doing some team teaching.

Dr. Minkus: It was approved for me to teach a class on women--I'm an anthropologist--with someone in religious studies. Especially now, with declining student enrollments, I think this is a marvellous way to go.

Dr. Banks: Especially in this area--where you have Stanley Sue, who is an expert on Asian Americans, and you have, let's say, Willard Bill, who is an expert (in archaeology) on Native Americans--it seems to me there are a lot of rich and fruitful possibilities for designing multi-ethnic courses that are cross-ethnic, cross-disciplinary. I'll be teaching a new course next fall and I'm going to use Stanley Sue, a friend of mine over in psychology who is concerned with Asian Americans; I'm going to use Jim Vasquez, who deals with the learning styles of minority youth; and, hopefully, I'm going to do something to relate it all. Otherwise, you would just have five people coming in lecturing, and it doesn't hold together. So, I'm going to try to use the resources on campus, but I'll also try to make it relate.

Suppose, for example, for one unit in such an interdisciplinary course, you use the concept of "culture." I tried to give some examples (I'll give some on the overhead projector) of some kinds of questions that could be raised in the various content areas when you are studying culture from an interdisciplinary perspective. I have a chart where I tried to show that one could approach "culture" within a variety of topics and areas. You wouldn't, obviously, in any one course try to deal with all those areas, but those are some possibilities for dealing with the concept of "ethnic culture."

COMMUNICATIONS: I considered, for example, the notion of intercultural communication--getting into some of the work of Edward T. Hall, where he talks about a symbol, saying that really "communication is where different groups interpret the same symbols in the same way." What happens when mis-communication occurs, is that, for example, Blacks and Whites in the sixties often interpreted "Black Power" differently. To many Blacks, "Black Power" meant a source of pride, a source of ethnicity; to many Whites, "Black Power" was a very threatening kind of thing; so that was an example of non-communication.

[Dr. Banks here used an overhead projector to share a chart entitled, "Studying Culture from an Interdisciplinary Perspective."*]

Here I raise some questions that one could think about in an interdisciplinary course about these different areas. For example, in COMMUNICATION, one could raise the questions: How does the language of an ethnic group express and reflect its values and culture? What can we learn about an ethnic group by studying its symbols and communication styles, both verbal and nonverbal?

Geneva Gay, in a good article in this month's Educational Research Quarterly, deals with the communication styles and value orientations of ethnic youth. For example, my friend at Stanford, Alfredo Castaneda, has found that Chicano youth respond better to a learning style that is what they call "field dependent," as opposed to a learning style that is "field independent." As I read Alfredo's book, it occurred to me that many Black youngsters who are in the lower working-class also would have some of the characteristics of the traditional Chicano-culture child and would respond better to a "field dependent" rather than a "field independent" learning style. (By "field dependent," he meant a more personalized learning style as opposed to a more distant learning style.)

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HOME ECONOMICS: I was at Virginia Polytech and someone really challenged me that I had defined HOME ECONOMICS as "Foods," but, really, I just used "Foods" as an example. I suppose that when I redo this I'll call it "Family Living." I do think, if you use foods in an intelligent way, they can be a good vehicle for talking about differences. If you say, for example, "What is a good breakfast?" or "What is a balanced meal?", that will differ sometimes cross-culturally. Some people may have tacos rather than bacon for breakfast, and so forth. And, of course, "Family Living," if you expand that, you could talk about living styles and lifestyles of people cross-culturally.

SCIENCE: I really struggled with this one. How do the physical characteristics of an ethnic group influence its interactions with other groups, intra-group relationships, and its total culture? When you get into cross-cultural studies, as I did last year, I found out that color meant something very different in Puerto Rico or in Mexico than it did in the States, so maybe you could get into some of those notions.

Dr. Durán: In "physical characteristics," I think that really becomes one of the hardest things that we have to begin to work with. For example, I'm sure that I can relate that to myself, because even in my own group, when Chicanos see me for the first time, they are suspicious of me because I look non-Chicano. You begin to recognize that even within groups there is a tremendous variety of physical characteristics, although we have the conceptualization that there is one kind.

Dr. Banks: I remember being at the University of Puerto Rico interviewing in the school of education, and a woman (who was lighter than I and whose hair was straight) said, "Take me, for example, I'm White." Well, I just about dropped my pencil. I was very puzzled, as I tried to understand race and color in Puerto Rico. It hit me one day that race had little to do with skin color--it had much more to do with who you are and who you thought you were and your social status. And hair texture was more important than skin color. So, it was a very complex thing--and I'm not sure I totally understand it still.

When I was in Mexico City, I kept asking the mestizos (the dominant group), "Where are the Indians in Mexico City?" They said, "There are no Indians in Mexico City." Finally, someone asked, "What happens to the Indians when they move from the village to Mexico City?" And they said, "Oh, those are not Indians, they are mestizos--they're no longer Indians." Here was the cultural notion that one could become a mestizo by learning Spanish, by leaving the village, and so forth. They are experiencing, in effect, cultural alienation but are being accepted finally. At last, I asked the Indians, "Is it really true that you are a mestizo in total?"

And they said, "Not completely, but it is basically true. Occasionally, we are reminded that we used to be Indians." That really blew my mind--the notion that I could become Anglo by learning standard English and writing books--but I've written a lot of books and I'm still the Black professor.

What happens in England is that the people of the West Indies who are born in London are called immigrants. They can be third or fourth generation, but they are still immigrants. I find the same thing in France; the Algerians in France are immigrants, no matter how long they have been in France. It is an incredible psychological identity that they give these people.

In Mexico City, it is a type of assimilation. Are those people ever regretting, at any point in their lives, that they are no longer Indians? There is evidently an incentive for that assimilation, and they really don't have regrets.

Of course, any time that you leave the village, it's hard to go home again. I think that's one of the great conflicts that you experience. I tried to go home again, once, and it's very difficult. I think one becomes alienated from one's own primordial culture, and I think that's a price one pays. Again, some of them that I interviewed feel that even though they are now basically mestizos, they haven't quite made it, and many of them had a strong commitment to more freedom and more liberation. So, yes, I think there are inevitable problems when one becomes alienated from one's first culture.

Dr. Abbott: What you're talking about is not exclusively an ethnic problem. It's a small town American problem also.

Dr. Banks: Yes, many of the issues we'll be talking about won't be exclusively ethnic--that's true.

Dr. Abbott: I've lived in my town for twenty-one years and I'm still an outlander and the house that I live in is identified by the family that lived there first, so that you never become accepted in the community.

Dr. Banks: But what happens to the ethnics merely adds another dimension. Many of these things have many other variables. The same thing happens in "rural" versus "urban" cultures.

MATHEMATICS: I raised the question: What is the relationship between the number system used within a society and its culture? I think kids ought to understand that the number system, itself is a cultural kind of expression and that it's "ten," rather than having a number system based on "two" or based on "five," and so forth. So, it's important, even if it's not ethnic in a sense, for kids to understand that the mathematical system is a cultural expression.

SOCIAL SCIENCES: I've raised some questions about: What ways are the cultures of ethnic groups such as Afro-Americans, Jewish Americans, and Mexican Americans similar and different? I think that area has some very powerful kinds of questions. For example, when I was in Honolulu, a Nisei (a second-generation Japanese American) said to me, "You know what's really struck me, Jim, is the similarity between our values and those of the Jewish Americans: the valuing of the inner life, the strong achievement motivation." Why is this? If you look at culture, you will see similarities and differences, and, of course, I think the Jews are probably the most successful in being bi-ethnic. Many people are very Jewish and yet they are very successful in the mainstream. In the words of Nathan Glazer, they are "universalized primordialists." That's a very difficult thing to achieve--to be successful in the mainstream and still to be very ethnic. I have Jewish friends who are very ethnic and yet very efficaceous in the mainstream environment. As Nathan Glazer argues, most people who are primordial are out of the mainstream, and it is very difficult to be efficaceous in both environments. So, comparative studies of ethnic cultures, I think, offer a lot of possibilities.

READING AND LITERATURE: How does the fiction and other literary works of our American ethnic authors reveal characteristics and components of their cultures? The idea that I have is a very exciting one. I would create a course that would deal with the examination of five or six classic ethnic literary works like World of Our Fathers, America is in the Heart, and Bless Me Ultima. Then, I would have teachers say, "What kind of hypothesis can we derive about the cultures from these works, what data can we go to to test some of these hypotheses, and what are the implications for teaching youngsters and integrating this into the curriculum?" The literature person in my department is very excited about this (two of them, as a matter of fact), and we may play with that idea--with one kind of joint person (me being a social science person), one being a literature person, and one whose interest is language arts. We think we can do some very exciting things; we think the kids would be very motivated--except that west of the Rockies they don't like to read too much. I'm sure that isn't true when you get east of the Rockies! But I think that with novels like America is in the Heart, they could handle it. One real question is, how much of each book should we take? We could take sections, anyway. We would take concepts like "culture" or "socialization" and look at the concepts through the autobiographical content of fiction.

DRAMA: There's a book called Chicano Theater that I just discovered the other day. I don't know the author, but it is going to be annotated in the second edition of my book. There are a lot of anthologies on Black drama; there are a lot of resources. Even if you don't teach drama, if you teach history, if you teach literature, you can use a lot of role playing. You can use a lot of drama in your teaching of literature, for example. One of my friends in the English department at the University of Washington read Tom Sawyer, and the kids were accusing him of racism, so my friend had them "try" Mark Twain. They did their research, and there were juries and lawyers, and it was a very exciting unit. So, I think you can use a lot of role playing even if you don't teach drama per se.

MUSIC: I would recommend to you Eileen Southern's book on the history of Afro-American music. I had the pleasure of meeting her when I was at Harvard last spring. I really would recommend her books to you--I think she is one of the great creative people. But why don't I let you [to Dr. Abbott] talk about music and then you can take issue at the same time.

Dr. Abbott: Well, I just wanted to mention that if you want to talk about ethnicity and music or ethnic groups and music, you'd better separate "art music" (or "composed music") and "folk music," because there's no such thing as "Black music." Black music is music that happens to have been written by a Black. There's no difference between Black and Chinese and American composers or any other composer who is a composer of music.

Dr. Banks: I don't know about all the technical distinctions, but I do know that when I grew up down South, we didn't listen to white music in my home.

Dr. Abbott: You're talking about "folk music."

Dr. Banks: I don't know what it was. I was talking about rock and roll music. I don't know whether that's written or unwritten--it sounds like it's unwritten. But it seems to me that when I went to see "Colored Girls" or "Don't Bother Me, I Can't Cope," there was a "Blackness" to them. Now again, you're the technician, and you can define it better than I can, but there is some expression and a level of identity with it that I have. Do you see what I mean?

Dr. Abbott: You have to differentiate again between "popular music" and "serious music." I don't mean "serious" in the sense of intent, but as opposed to art music, symphonies, string quartets, this sort of thing.

Dr. Banks: Joplin--Scott Joplin--you would say is non-ethnic?

Dr. Abbott: What we would have to say is non-jazz, non-folk. I have to take issue with the idea that there is a Black compositional music, but I don't take issue with the fact that there is cultural expression in folk music or non-written traditional music. I'm a little disturbed at this attempt to segregate music, which is depending on the same materials for every piece of music, and say, "this is Black, this is White, this is

Chinese, this is Chicano," unless you're talking about the traditional folk music aspect or the non-composed music, other than non-jazz.

Dr. Banks: Then you would say that Joplin is non-ethnic, for example, in terms of his composition.

Dr. Abbott: No. In the first place, that was written down after his time. He did not originally write his music. This was a pianistic expression of a folk idiom. So I would say, this is not Black.

Dr. Banks: Okay. then, "What is ethnic music?" Kids could research this. This is a legitimate kind of question. To what extent do ethnic artists express their ethnicity through their music? It may be that in some music they don't and in some they do. Everything I write may be influenced by my ethnicity, but maybe some things are much less so than others.

Unidentified Participant: The model that I see developing here seems to be identified with the elementary and secondary school curriculum design. My question is, are you proposing this model for universities as well?

Dr. Banks: I think there are a lot of potentialities in a university setting for some interdisciplinary teaching and use across departments. I'm just throwing that out as an idea that you can discuss and argue about in your groups--ideas that you can react to. Yes, I think it has some potential. In fact, the course I was talking about is a university course.

ART: There are some Blacks who have no identifiable ethnic expression; there are others like Jacob Lawrence, the bulk of whose work has been expressed with themes of "liberation" and "oppression," but it is important to raise the question that some of their works may not be ethnic.

Dr. Smethells: Jim, your listing of math and science prompts me to add something to your list: physical sciences or particular cosmologies. How do various ethnic groups view the physical universe around them, its origins, etc. Cosmology is not exclusively the domain of western physics.

Dr. Banks: Yes, when you look at Native Americans, for example, how they have raised and answered that question. I would appreciate your writing your question down for me later.

What I'd like for you to do now is to get in groups of three, by different disciplines, and what I'd like to see is if you could design the outlines of an introductory multiethnic course--let's say for arts and sciences. See if we can work on an interdisciplinary course outline for one quarter. Be sure you get your work done because you are going to have to come back and share in about twenty minutes.

COURSE OUTLINES
DEVELOPED BY THE WORKING GROUPS

SYMBOLISM

This course is upper division and interdisciplinary. The subject areas include: humanities, social sciences, and physical sciences. The main topic is "Symbolism." The main thrusts are: (1) the legitimacy of various ways of knowing; (2) cross-cultural symbolic competencies, such as being able to understand a piece of drama done by someone in a culture other than yours; (3) the problem that students have with "literal" versus "symbolic" interpretations of myths, etc. The value of that is that one can delve into both language and mathematics--one is not limited to social sciences or humanities. Understanding symbols of various ethnic groups seemed to be a place to start and the legitimacy of different symbols and ways of understanding things. The book we were going to kick off with is House Made of Dawn, because this allows one to delve into culture and language and into the physical sciences, particularly cosmology and mythology (which, for the Indians, was their physical science--or the way in which they viewed the world around them). We would compare this to the Anglo-Saxon cosmology as expressed in physics-math symbolism.

PUBLIC POLICY

We started out with a survey course on ethnic studies, and then we moved from taking a look at what ethnicity is, to a course on Public Policy questions (taking a look at our public institutions). The disciplines would include: sociology, anthropology, political science, education, and social work. The basic question is: If assimilation is rejected as a goal and cultural pluralism adopted, what will be the effects on various American institutions?

Course Outline

I. History of Assimilationist Policy in the U.S.
   A. Examples of Various Institutions--schools, army, etc.
   B. Various Ethnic Groups--Italians, Jews, Native Americans, Chicanos, Blacks

   In order to explain and give examples of assimilation, we might ask the group such questions as: If Africans had inhabited North America first, what would be our pattern of life now? Our cultural qualities? If Asians, what might have happened?

We would have to establish what historically has been a stated policy of assimilation (or a non-stated policy, but nevertheless a pattern of assimilation). We have to show that our institutions do give examples of assimilation having been a pattern, either stated or non-stated.

II. Concept of Cultural Pluralism

III. Implications of Change to Cultural Pluralism

Will a change to a policy of pluralism be strengthening for our society?

A. Modifications in Institutions and Laws

1. School system--educational methods, subjects

It is particularly important for people who are going to be teachers to take a look at what you do in methods and subjects of education in order to teach pluralism, in order to teach ethnicity.

2. Family laws

Is it necessary to ban polygyny or polyandry? Do we have to say that only monogamous marriage laws can survive if we want national integration?

3. Social services

4. Medical services

5. Other

B. Possible Effects of Modifications

1. Conflict between groups

2. Loss of "Universal American culture"

3. Threat to national unity

4. Greater self-respect and sense of self-determination by members of minority groups

5. Enrichment of national culture

INTRODUCTION TO ETHNICITY

We prepared a course called "Introduction to Ethnicity." The three disciplines were: history, economics, and education. We began by examining contemporary ethnicity. Then we would focus on concepts of ethnicity within the area. Students would do selected field studies in their particular area of interest (be it music, art, etc.) in an ethnic community. The members of the ethnic communities would critique whatever field studies were done. Students would then delve into such subjects as: discrimination, transmission of culture, socialization of children, cross-cultural contacts and diversity, institutional racism, cultural conflicts, cultural change, language diversity, the role of the school as the mirror of society, ethnicity in the American family, and end up with a further study of demographics and ethnicity in teachers.

PERCEPTUAL MODEL

This course would be titled: "An Introduction to Multi-Ethnic Experiences in the U.S. of Three Major Groups: Native American, Chicano, and Black."

Course Outline

I. The Perceptual Processes

    A. Understanding the Fundamental Processes of How We Interpret The World: Symbolism

    B. Limiting Course to Ethnic Experience in the U.S. of Three Groups

        1. Native American

        2. Chicano

        3. Black

II. Systems Approach: Factors in Understanding Relationships of Individuals in Various Systems

- A. Individual
- B. Family
- C. Community
- D. Region
- E. Dominant Society

Stress the relationships--start from the individual and how he relates to the family, to the community, to the region, and then to the dominant society--at all these various levels. Find that you are also situational in your relationship to all of these things.

III. Each Ethnic Group to be Viewed in Relation to the Systems Approach: Interdisciplinary Approach

Themes of "goals of the general society" and "difference between ethnic groups and ethnicity"

Goals of an Introductory Survey Course

1. Identifying the contributions of people of different ethnic backgrounds to the areas of mythology and literature (examples)
2. Myth stereotypes
3. Current issues
4. Unconscious behavior which may be interpreted as being racist

Summation

The major reason for reviewing these course outlines is to show what faculty from different disciplines can develop if given the opportunity to work together. These courses were developed in a twenty minute brainstorming session. Think what a day or two of concentrated effort could bring!

MINIMUM MODULES

HISTORICAL PERSPECTIVES

by

George E. Carter, Ph.D.

Director
Institute for Minority Studies
University of Wisconsin-La Crosse

I want to read what the letter of instruction said, "It is expected that you will give an overview on the concept of 'minimum modules' and how that concept was germinated." That's from the letter that was sent from the Chair, Mr. Thurman.

When I was thinking what I might title this little presentation, I decided I might call it: "All You May Ever Want to Know About Minimum Modules and Ethnic Studies."

The University of Wisconsin System Task Force on American Ethnic Studies which met during 1974 and 1975 and submitted its report in June (1975), addressed at some length the concept of minimum modules as it related to American Ethnic Studies. I recall, as a member of the Task Force, wrestling with what that concept really meant. In much the same way as the committee struggled with what American Ethnic Studies mean, the Task Force report defined "minimum modules" as related to American Ethnic Studies and I quote:

> As a program of study consisting of at least twelve courses dealing with the culture, history and social experience in the United States of American ethnic groups; special though not exclusive emphasis should be placed on Afro-Americans, Latinos, and Native Americans. Normally the module should consist of three courses in Afro-American Studies, three courses in Chicano and Puerto Rican Studies, three courses in Native American Studies and one to three courses of a survey nature. One of the survey courses should be at the freshman level.

That in capsule form is the statement of the Task Force on Ethnic Studies. The report went on to say:

> Such courses should be distributed in reasonable proportion among the various social sciences, humanities and fine arts and should be made available on a variety of levels ranging from freshman to graduate. The minimum course module must be supported by adequate library holdings and resources and be staffed with scholars and teachers whose academic training and personal interest represent a level of expertise consistent with the University's support of its other programs of study.

That was sort of the sub-note describing minimum modules.

I must say that before the Task Force Committee got under way, I had never heard of the idea of minimum modules, and to this day I think it was the creation of Nason Hall. At least he is the first one who used it in the context of Ethnic Studies.*

The Task Force also made the point that the modules should be a component of a general university education. That is, its aim should be to provide all students with an opportunity to learn about and understand the histories and cultures of American ethnic groups. It was recommended that courses in the minimum modules be included as options in basic studies or core requirement programs.

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* Nason Hall is a Professor in Afro-American Studies at the University of Wisconsin-Milwaukee and chaired the original Task Force.

The Task Force Report, if any of you have looked at it in detail, went on to make a unit-by-unit review of library resources, courses, and faculty, as they contributed to the minimum module as set forth by the committee. An assessment was made of present adequacies unit by unit and suggested areas of needed development.

At Eau Claire, for example, the Task Force judged the minimum module was established in Afro-American Studies and Native-American Studies. In Chicano and Puerto Rican Studies it was not established. The Report also recommended development of a freshman level survey course in American Ethnic Studies. This kind of assessment was made for each four year institution in the University of Wisconsin System. The only units that met the minimum module concept at the time (June 1975) were the University of Wisconsin-Milwaukee and the University of Wisconsin-Madison.

Thirteen major recommendations were made by the Task Force. The minimum module concept was only one--a very important one which has largely been ignored. One recommendation of the Task Force Report, the only one that has been accepted and carried out, was that a University of Wisconsin Standing Committee on American Ethnic Studies be established. The System Advisory Committee on American Ethnic Studies, appointed in the spring of 1976, met for the first time in March. This committee saw the concept of minimum modules as one of the recommendations that should be looked at first. In October of 1976, the Committee passed the following resolution:

> The System Advisory Committee endorses the concept of minimum modules recommended by the System Task Force on American Ethnic Studies. Further, that the System Advisory Committee will define and suggest models as recommendations to Central Administration and the campuses.

This action was reported to the University of Wisconsin System in the Committee's interim report in December 1976. The Committee went on to prepare a further lengthy recommendation concerning the minimum module, which was transmitted to the University of Wisconsin System's staff as an attachment to the Committee's final year-end report. This was given in May of 1977. The Committee's recommendation was developed after consideration and review of responses made to the earlier Task Force by System units.

I want to cite one or two key passages from the Advisory Committee's longer recommendation regarding the minimum module:

> Each unit should provide as part of its basic studies or core requirement program, a minimum module of courses that deal with the historical, social, cultural, political and economic experiences, in the United States of presently identifiable ethnic groups. The minimum module of courses should be taught on a regular basis. They should comprise at least one course in Afro-American Studies, one course in Native American Studies, one course in Chicano and Puerto Rican Studies and one course on the nature of ethnicity.

Now there was an important proviso added by the committee which I don't think many people are aware of. It is:

> If initially only one course on each of these groups is offered, the course should be a comprehensive introduction to the study of the particular group. The course on ethnicity should examine the nature of ethnicity, ethnic inner-relations, the economic, social and political correlates, with the division of the population by ethnic criteria and the changes necessary to make the United States a truly culturally pluralistic society.

The Committee went on to say the four courses are viewed as an absolute minimum. Most units should be able to provide additional courses. It was recommended that a series of courses, ranging from freshman to graduate level, be offered by a variety of disciplines from the social sciences, humanities and fine arts, as well as the professional schools. Comparative survey courses on both lower and upper levels should also be offered.

Another important proviso, which again I think has been overlooked, came in this longer statement on minimum modules:

> For units that cannot support more than one course devoted to some or all of the ethnic groups, survey courses which consider several groups within one course can be usefully employed to broaden the ethnic studies offerings.

We felt, as a committee, that by reducing the number of courses recommended from twelve to four and leaving the door open for less than four (if certain units could not mount more than one at the time), then we had really covered the field--so to speak. And yet, at the same time, suggesting what the ideal minimum module would look like and, if you really wanted to be fancy, the twelve course model still existed.

It has been noted earlier that the System Advisory Committee went out of existence during the summer of 1977. The committee had been appointed to serve only for a year and a half. The new thrust, the new situation we have regarding ethnic studies in the system, you are all familiar with. The only reason I raise this point is to say, to my knowledge, that the new committee or committees--the Coordinating Committee and the Advisory Committee--have not dealt with the minimum module concept as yet.

To my knowledge, very little has happened at the System's units in response to any of the recommendations made concerning minimum modules. Now, I am sure, more units would qualify for the new and reduced module of four courses suggested by the System Advisory Committee. The important question--it seems to me--regarding this particular concept and this particular recommendation is, "What needs to be done?" And I want to propose a few suggestions, assuming that the University of Wisconsin System is serious about doing something in American Ethnic Studies.

First of all, there is a need for some system of monitoring what is happening, or not happening, within the System units. Without the monitoring, no one is really going to know if the units are responding. One of the reasons I made the recommendation yesterday for establishing a second consortium for ethnic studies (whose concern primarily would be the rural aspect of ethnic studies) was that I see in those units the possibility for serious monitoring of what is happening.

Second, I think some mechanism for evaluation of what is, or is not, happening is needed.

Third, I think we need to continue to develop leadership, which I see as a critical factor if progress is to be made in ethnic studies, and to that effect, I would urge on Central Administration the establishment of an internship in ethnic studies.

Fourth, and perhaps most important, I would urge the establishment of some kind of unit structure at each campus in ethnic studies. This could vary and range from majors to minors to academic programs; and, if the idea of four courses is accepted as a minimum, the heart of an academic program would already exist. It seems to me, then, that a structure for a program at each unit is critical--especially at the smaller and isolated campuses.

The University of Wisconsin-Milwaukee has its Ethnic Studies Major. It has viable programs in Native American studies, Afro-American studies, and Chicano and Puerto Rican studies. Madison has its Afro-American studies program; Whitewater has Chicano studies; Eau Claire has a minor in Native American studies; while at La Crosse, we have the Institute for Minority Studies. But each unit, it seems to me, needs to be sure it is meeting the minimum module criteria. By establishing some kind of academic program or academic structure open to all students, visibility, integrity, and viability of American ethnic studies is tremendously increased.

I would suggest, simply by looking at the catalogs of System units, there is not one four year institution which could not assemble an academic program in ethnic studies. At least we would meet the four course minimum recommended by the Advisory Committee a year ago. And this would not take, it seems to me, any massive infusion of new money. It might take some innovation and creative approaches.

Just for the fun of it, I looked at one of the units that some people would consider one of those isolated western province units. If Bill Abbott is here, I apologize for picking on River Falls. But I looked through the catalog at River Falls and discovered eighteen courses that in some way relate to ethnic studies:

> English 200; Geography 112, 326; History 190, 251, 280, 400, 451; Foreign Language 391, 392, 393; Philosophy 242; Political Science 254; Sociology 300; Education 352, 353 and 452.

It seems to me it would be very easy to provide an umbrella structure. Call it what you want--Academic Institute, or whatever--but give it a structure.

Perhaps one could go to the idea of "core and related" courses, that is, core courses that relate, since we are supposed to be providing some emphasis on the four major racial minority groups--have those as your four courses.

I would suggest, in closing, that the minimum module concept is viable and is a realistic System approach that needs to be implemented. It also needs to be monitored and evaluated; and, I think, with some semblance of creativity and innovation on the part of the people that are involved, it could easily be done.

PROCESS OF IMPLEMENTATION

by

Jerry M. Anderson, Ph.D.

Vice Chancellor
University of Wisconsin-Oshkosh

My charge today is to discuss how a "minimum module" program can be implemented--particularly the planning process, curriculum review, and the effect on general education requirements. I guess that's an appropriate charge for someone who has the title of Vice Chancellor, who is supposed to suggest ways of "how to implement."

I'll begin by talking about the planning process in putting such a program into effect by suggesting that, whenever possible, you use the structures and processes which are already in place. I've seen too many situations where people try to run up an entirely new structure which precipitates arguments over the process.

I believe you start out with an institutional goal as part of the institutional plan statement. The institutional plan may speak to a commitment to a pluralistic campus population, or a campus/community related educational experience; or, depending upon the environment and attitudinal structure, it may speak more specifically to understanding, appreciations, and insights into American ethnicity. The goal statement(s) for the institution is the enabling and legitimatizing statement, and you gain the appropriate endorsement from that statement to begin planning for implementation.

How you operationalize and translate the campus goal to reality (incorporate "minimum modules" into the campus curriculum) is through your institutional planning process, whether that be a "bubble-up" process (which I believe to be the best method) with some parameters at the institutional level, or some other method.

Ethnic studies should be an interdisciplinary program and not be caught in "turf" disputes. It may require setting up a distinct unit that may contract people from various areas in an interdisciplinary manner. You then may have a structure by which interdisciplinary programs can come forth. I'll talk about a structure that's worked well on a couple of campuses and is beginning to take hold on our campus. However, my reference or focal point in this whole discussion is not going to be from my own particular campus.

In our planning process, and in the planning processes in which I have been involved, we have what is called a "self-determined unit." A self-determined unit consists of a group of people from various disciplines who wish to come together and identify themselves as a planning unit. They may cross college lines, departmental lines within a college, and may also include people from support service areas. This unit writes a planning document, just as the Department of Physics writes a planning document or as a college writes a planning document. The plan flows through the review process. If the plan crosses college lines, using a traditional model, it would not need to go through a review and approval at every level on a first run--otherwise it could get barricaded by people who have blinders on--relative to their own traditional discipline--and in most situations it would not have a chance to emerge. In this case you would have an interdisciplinary, self-determined planning unit of people who have some competency and interest. That planning document then begins to flow forward toward approval.

We've mounted a number of interdisciplinary programs on campuses I've been at through this approach. I'm talking very pragmatically, but let's face it, disciplinary attitudes do get in the way. The purpose is not to circumvent curriculum committees, deans, or anyone. It does provide a chance for the idea(s) to receive some evaluation in terms of actual implementation after the document has flowed through all the levels of planning and has the endorsement of the institution.

Along with ideas, the planning document would also deal with the timetable for action. It would deal with the nature of the curriculum (not necessarily in great detail), the rationale for the program, the faculty expertise needed, and the resources needed. When I talk about resources these days, I talk about resource reallocation. We have reached the requiem to the year of "more." When I hear people saying that everything in terms of growth has to come from additive resources, it dosen't make a lot of sense. (That doesn't mean I won't advocate trying to get more resources.) The proposal would also speak to the potential audience to be reached and give a timetable, plus library resources, the student services, the delivery system, etc. That kind of self-determined unit is going to work best if you can build in some of the opinion leaders on the campus, what some people call the "faculty oligarchy"--if there are faculty oligarchies on campuses. Some have them,some don't. It's said that regional-type institutions don't have the same clear-cut faculty oligarchies as the great research institutions, where, if two or three people on that campus back a program, it's going to go no matter what happens.

There is room in the general education requirements on most campuses, if not all campuses, for ethnic studies courses. If there isn't room, maybe we ought to make room. Most campuses use the distributive approach to general education as indicated by the "cafeteria" of offerings that you see in the catalog. There's certainly room to plug in ethnic studies. For example, it's fairly typical to have Basic Knowledge and Skills as one category with courses and options under that, such as: science and math, non-western cultures, communications, humanities, and social sciences. On our campus we've added professional college courses as an option, because we don't necessarily believe, even though we believe the core for the education is in the liberal arts, that we ought to shut out the professional colleges from some of the courses that they can provide. Or you could add a separate category under those general headings that I've just mentioned that are meant to be illustrative of what currently exists on campuses in general education. You could have a special heading called Insights and Appreciation, and under that put Ethnic Studies. Now I'm not playing word games there. American Culture, or precisely, the term Ethnic Study fits there. These would be equal to the social sciences, the humanities, and non-western culture. Of course, there should be a cross-reference so that it would be possible to take the elective courses in that sequence and gain credit for them--depending upon the nature of the courses--under the humanities, under the social sciences and so forth.

Then you allocate the resources to use the Faculty Development Program or an equivalent; and, as I indicated last night, I don't believe the Faculty Development Program ought to be remedially oriented. I believe it ought to be in terms of invigorating curriculum, in renewal and up-dating of faculty, and so forth. This could easily be justified here, as you need faculty development to prepare the instructional group, which would come from the various disciplines. On our campus we use Compensation for Additional Service (CAS), which means that they are working beyond their normal contract period, as a stimulus in terms of developing curriculum design for the courses and the program.

Next, don't require all the courses, it's counter-attitudinal. I think that's the mistake that has been made in many places. I think maybe one course can be required so it isn't just sloughed off in the sequence. I'll give you a frame of reference of my experience on that. My field is communication and people frequently advocate that a basic communication course ought to be required, otherwise people won't take it. Well, I'd suggest, on the basis of recent experiences on many campuses, that when they stopped the requirement, more people went into that course because it didn't obviously have that negative connotation, "Yeah, we have to take it." So, don't require them all. You'd probably require the ethnicity course you were talking about; then make the others attractive and meaningful.

I think it's possible to go further and establish an area of emphasis, sub-major, minor or major with options on campuses that have not approached that. There's likely to be an SCH (Student Credit Hours) hang-up when you're in an interdisciplinary area. SCH is still perceived as the "coin of the realm" in terms of how resources are allocated. "If I teach it, what happens to me relative to my department getting the SCH count if you don't have a distinct group of ethnic studies?" I think the answer is fairly simple; the SCH will go back to the department. It takes a lot of bookkeeping, but that's what we all do anyway. It will go back to the department in proportion to the instructor teaching there.

The other thing inherent in interdisciplinary programs is the question of the "reward structure." I refer increasingly to the world we're living in as being in a state of "social Darwinism," that is, you don't dare poke your head out of your department to get involved in non-traditional teaching efforts because of the risk involved. In other words, if you're not teaching in the traditional mold when it comes to tenure reappointment, you may not be rewarded, regardless of the impact made in the field. We have to deal with that, but it has to be dealt with institutionally, in terms of TARPS criteria and personnel matters.

From my own field, I think a communication course viewing the varying ethnic communication approaches and the difference in communication behavior would be a very interesting course. I don't think that we have, at the moment, the competency on our campus to teach such a course, but I think it would be an extremely interesting one. I do know some people in the field who have taken that approach. Also, build in a field experience. I think that's very important.

The College of Ethnic Studies which we had at Western Washington State College has been reduced to a program; this is unfortunate, not because it changes the nature of the learning experience, but because it lessens the credibility by the change to a "program" status. We know that that's important on campus as opposed to college structure. They had a cluster college, and I thought it worked very well. I'm referring to that simply because we had a built-in field experience at the Seattle Urban Center. It was tough to build that Urban Center, but it worked very well. Some excellent experiences for all kinds of students took place there. Obviously, it could be done on a reservation here. What you do here has to be related to whatever you call your service center. I'm talking about, for example, on our campus, the Multicultural Center. There ought to be relationships between the instructional component of that center with, for example, some team teaching. You're going to have to be involved in team teaching in much of this as you must call on the available expertise. You may want to plug ethnic studies into the honors program on campus. There's no reason not to. It could be a very viable part of that, if programs are well designed.

Also, don't forget that the University of Wisconsin Extension has listed in its planning document, as a major goal, the matter of ethnic studies. Ethnic studies, then, is a stated commitment. Why not plug into that for credit and non-credit?

You may have to use some visiting firemen; that is, have some instructors come in and enrich the experience and help design the courses. That's demeaning to some people, but it's helpful, and I think you do that, particularly, in the early stages. I would advocate that you also try to credit prior experience of students as part of this because they may have a number of experiences that relate which are very important.

What I'm saying is, I believe in a systematic planning process with a structure and a process for implementation that gives it legitimization. I don't see an awful lot of problems. If you have such a campus process in place and it's working at all, put it into being. If it dosen't "bubble-up," as I talked about with respect to a self-determined unit or from one of the existing units or from a couple of colleges or departments getting together, then it might well come out of the planning process as a target for action with a timetable for implementation as it flows through the various levels.

There'll be a lot of rationalizations about how we're already doing this in portions of other existing courses, or the old duplication questions. I remember hearing that in Frontier History we obviously teach about the Indian experience. Well, yes, I'm sure some dimension of the Indian experience is taught there, but I don't think that suffices. I think the time is right. I think we can develop credible and acceptable programs from a variety of approaches, especially at a time when we're now mounting offerings, and good ones, for non-traditional students.

David Blanchard [Professor at the University of Wisconsin-Oshkosh campus] is sitting in this audience. He headed up a curriculum committee of a task force of about sixty people that shaped and got approved on campus a very exciting adult degree program. If we can do things like that and break down the disciplinary barricades in doing it, I don't see why we can't do it in ethnic studies, particularly at this time in history. I think we are way behind in Wisconsin.

You may need a prior educational effort on the campus, such as a campus conference or workshop. We have talked about a System workshop at various times to stimulate interest and provide educational experience for people who don't think about these things.

The National Conference on Indian Education which we put on at Central Michigan a few years ago brought in experts from across the country and had a good turn-out of non-Native American and Indian people there, not only from our own campus but other campuses. We had some specific goals in mind. We didn't like the gaps in the curriculum in that area, plus we had the largest reservation in the State of Michigan, and we weren't doing much to service it.

Obviously, you need a faculty and an administrative commitment. The faculty commitment must come first. Things don't augur unless we have that. By the nature of the number of people at this conference and the Coordinating Committee that's been established, the base of support is there. The Urban Corridor and the Coordinating Committee can give it the push and provide the linkages back to the campuses. I'm fairly optimistic about what we can do.

I'm going to stop here and let this be some grist for your reactions along with that which my colleagues have presented this morning.

TEACHING STRATEGIES AND PROGRAM DEVELOPMENT

TEACHING STRATEGIES AND PROGRAM DEVELOPMENT

by

George E. Carter, Ph.D.

Director
Institute for Minority Studies
University of Wisconsin-La Crosse

I realized during the last session that I get to do double duty this morning, to chair this workshop on Teaching Strategies and Program Development as related to Ethnic Studies.

I thought by way of getting the discussion rolling--and I hope it is a discussion session--I would simply try to identify some issues related to Teaching Strategies and Program Development. Some we have already hit upon in other sessions, but certainly one of the issues, is the question of interdisciplinary courses vesus the single discipline approach. Which is better at which campus and which unit? We may want to address inter-departmental programs as distinct from interdisciplinary programs.

Another issue is the question of thematic or topical approaches within ethnic studies, comparative elements between ethnic groups, and which kind of courses we could use, and is this kind of approach best? We might want to reflect on the need for cooperative and inter-institutional programs or inter-institutional cooperative efforts and/or mutual program efforts.

There is a debate going on in some of the funding agencies in Washington as to what constitutes the best approach. This is usually related to how one goes about faculty development in the field of ethnic studies: namely, is it better to try to set up a situation where a faculty member is developed in terms of trying to integrate materials into already existing courses about ethnic groups, or is it better to encourage faculty members to try to construct separate courses, by racial or ethnic groups? Or, would it be better to try to gain general expertise in a general ethnicity approach? I'm not sure they have made up their minds.

We had a pilot project in the humanities at the University of Wisconsin-La Crosse this past year which was funded by the National Endowment for Humanities (NEH). In this project, we worked cooperatively with North Carolina Central and North Carolina A & T, predominantly Black institutions, and we took the approach of trying to get faculty members to integrate materials into already existing courses. We've had a number of problems with that pilot project. Faculty members said, in effect (particularly at the Black institutions), "We don't have any problems dealing with the Black part of it, and maybe we could do something about Indians; but if you begin to talk to us about Chicanos and Puerto Ricans and Asian Americans and White ethnic groups, we're in trouble. How do we do them all? Or, which ones do we do?"

At the other end of the line, in Wisconsin we've had faculty members basically saying the same thing about trying to incorporate materials on Blacks, Indians and other ethnic groups. They'll say, "How do we get this expertise? How do we cram all this into fifteen weeks? What criteria do we use for selection and that sort of thing?"

We are just at the point now where we're beginning to prepare the final report for that grant, which will go to NEH in a couple of months, and I think that that's going to be one of the questions that will have to be dealt with carefully by the people who are preparing the report, that is, if we hope to have any chance to get a program grant--which is the next step in NEH's program.

We might want to get more specific and talk about how you stimulate the interest of students in ethnic studies. Victor [Greene] was talking about the need for recognition of the individual student's ethnic background. I think that can be a very useful device in getting students interested in ethnic studies. It's almost the kind of "Roots" mentality. Another device I have seen used very effectively is to concentrate on the main ethnic group or your particular geographical area and have the students work in that field to stimulate interest. Then begin to assess with them, as the faculty member, comparative elements.

When George Mahoney was talking this morning about Platteville, I kept thinking I wouldn't want to rule out the Germans as a way of stimulating interest in ethnic studies in that area, if that's the particular population group represented. You begin to talk about the relationship of Germans as an ethnic force to other non-minority groups and to minority groups, and so forth.

Most recently, I've seen a couple of other interesting devices used to stimulate interest. One I've used myself, when I was teaching in North Carolina as an exchange professor in a predominantly Black school, trying to teach Black History--which can present some problems. The device I used was to have the students select a piece of music, then put together a slide presentation (or a group of slides) and have a program with the slides set to music. We got some very interesting discussions stimulated, not only by the selection of music, but through the kind of pictures they used to get the slides, and so forth. The most popular one, by the way, was "You Can Make It If You Try."

Another pedagogical strategy I've seen used recently--quite effectively--is with video-tape: biographical sketches, pictorially put together on a video-tape by students who were doing a series of these in a class. They would go back and take historical figures and develop them on tape.

The point I am trying to make is that there are all kinds of strategies that one can use to try to stimulate students.

These, then, are some of the questions and issues concerning teaching strategies and program development.

REFLECTIONS ON THE CONFERENCE

REFLECTIONS ON THE CONFERENCE

by

James A. Banks, Ph.D.

Professor
College of Education
University of Washington-Seattle

I applaud what you've done here at this conference. Incidentally, I'm going to take this idea home and hope to get some other states, starting with the University of Washington, to bring folks together from across the state who are doing things so that we can talk about the issues. So I applaud what you're doing. I think the mere fact that we are here is a positive development. The dialogue that you are having here is an important step.

As I read your definition of presently identifiable ethnic groups, I feel the definition needs sharpening. It may have been very deliberate that you left it that way in order to gain consensus, but it seems to me that it could use sharpening. Groups can be identifiable racially or culturally.

There are a lot of ways groups can be identified in terms of political interest groups, and so forth.

The groups that you stress are Indians, Blacks, and Latinos. Coming from the west coast and having worked very seriously with the Asian Americans, I feel that your regionalism "haunts" you, because Asian-Americans, as demographers tell us, will double their population in this country by 1980. They are now the second most heavily immigrating group to the nation. Asian Americans now number 1.5 million and they are projected by informed demographers to reach 3.0 million by 1980.

I"m not suggesting that you go build courses on Asian Americans, necessarily, but it seems to me that when you integrate into the basic core curriculum (which I'm going to talk about in a minute), some attention should be on the Asian Americans, for several reasons. One, they are a very important ethnic group in terms of their experiences. For example, the Japanese Americans are often called the "model minority group." It's interesting to look at the Hawaiian Japanese as opposed to the west coast Japanese; it's interesting to look at the Jewish experience and the Japanese; and the Japanese in Los Angeles County are now marrying out of their own group about 65% of the time. Two, there is enormous intra-ethnic diversity within Asian Americans. For example, look at the Filipinos, who several years ago were down at the bottom of the social structure, but who, with the great immigrations from the Philippines recently--that's primarily an educated class--have seen a median demographic characteristics' change. So I suggest that you look at them in terms of getting a more global perspective on the ethnic experience.

While the focus may be on the indigenous ethnic groups, we should not lose the national perspective, because I don't think teachers trained in

La Crosse will necessarily teach there--they are going to be citizens of a world community.

It seems to me that the great stress in Wisconsin should be on institutionalization. And I do think there needs to be some attention to the core requirements. If our goal is institutionalization (which I call "Stage Four" in my diagram), we must think about creative ways to impact the core courses.

In this diagram, I am now looking at the history of the Inter-Group Education Movement, which touched colleges and universities somewhat less than it did the K-6, middle, and high schools, although it did touch them. The movement failed--I guess I said last night that the movement emerged after the forty-three riots and by the time of Watts, it died as a movement. We could raise the question, "Why do educational reform movements fail?" One reason they fail is that they stay out of the mainstream. They are special courses, special projects, taught by special people--who go when the funding ends.

Related to the idea of impacting the core requirements are some of your ideas about faculty development. Professor Carter [UW-La Crosse] had some comments about faculty development, and I think you need to seriously think about some ways to accomplish that. Perhaps you could send a group of professors (give them release time) out to the west coast or to Harvard or some other place. I think we've got to focus on how you get the Literature 101 teacher or the Humanities 101 professor to integrate his/her course with ethnic content. I feel we have to focus a lot of attention to that, because when we are gone on to wherever we go, what we have done may be forgotten. They could easily eliminate my ethnic studies course because it is an elective. And I can see history repeating itself, with riots or other disasters, and more spinning of wheels. So, institutionalization of the reform needs some more concerted attention.

In your program here in Wisconsin there also needs to be more attention given to comparative ethnic studies. You did talk about one course on "Introduction to Ethnicity," but I didn't hear it explicated. The comparative approach would give you an opportunity to deal with the generic concepts with examples from a variety of cultures. For example, if you're looking at workers who immigrated, say the Filipinos in the 1920s, you can contrast them with the Chicanos who immigrated, let's say after World War II (and are still coming across the Mexican border, both as documented and undocumented immigrants). So it seems to me that comparative study of ethnic groups is very important.

One of the reasons I have hypothesized that educational reform measures fail is that in some way they are too discrete. For example, I would hypothesize that if we can key in on women and have comparative cultures of ethnic women--or if you can key into some other reform movement--we might succeed. I have a feeling that we all go out with our little banner and we wave our little flags when what we really need is more generic reform models, and what we need to look at is how reform can be institutionalized.

On this chart [use of overhead] I tried to indicate the historical development of the multiethnic movement. Around the time of World War I, there was the extreme Americanization, the nativism. Then we had the riots around World War II and the Inter-Group Education Movement. Next, we had Watts. Then we had what I call "Stage One--Monoethnic Studies Programs." They were characterized by several qualities. They tended to be very politically oriented. They tended to be "how ethnics had been oppressed by whites," and so forth. These were growing pains and I think we, to a great extent, moved away from that stage--at least as the dominant modality.

In "Stage Two--Multiethnic Programs" we began to see that there were some relationships between programs, and we started to get a more scientific approach. I do think we should deal with moral dilemmas and moral issues and the whole notion of increasing the stage of moral development in students. If we only educate the mind and not the soul, we end up with the Erlichmans and the Hitlers. So I think that we can have moral development in a very planned way. I think that should be a part of a general education at your esteemed schools.

So we moved, historically, to "Stage Three--Multi-Cultural Programs" that are including women and ethnics. I'm projecting that "Stage Four" should be Institutionalization. We should be raising the question at this point, "How do we get to Stage Four?" If we are at Stage Three now, how do we get institutionalization of the program, which is Stage Four?

Thank you again for including me in your conference. I am very glad that I have been able to participate in this conference and with this group of people.

RECOMMENDATIONS

RECOMMENDATIONS FROM CONFERENCE WORKSHOPS

for Consideration of

THE COORDINATING AND ADVISORY COMMITTEES

(This is not a prioritized listing)

1. Follow through on the idea of a research and resource center
2. Continue to stress the need for implementation, on all campuses, of a four course minimum module
3. Review Coordinating Committee functions in lieu of the director position as suggested by the 1976 System Advisory Committee
4. Review request of funds via Faculty Development for the implementation and/or strengthening of campus ethnic studies programs
5. Consider the option of dividing Systemwide ethnic studies responsibilities between the Urban Corridor Consortium (UCC) and the West Central Wisconsin Consortium (WCWC), with the UCC responsible for urban ethnic studies and WCWC having responsibility for the rural aspects
6. Consider options and plans for graduate training in ethnic studies
7. Investigate the links between ethnic studies and the human relations requirements
8. Become more active in the political arena with lobbying efforts in favor of more funding for the ethnic studies area
9. Develop a monitoring system to gauge and give direction to the activity in ethnic studies
10. Express to Central Administration and the Board of Regents the need for additional funding
11. Establish an internship program in ethnic studies

PARTICIPANTS

SPECIAL GUEST SPEAKERS

James A. Banks, Professor
Department of Education
University of Washington, Seattle
Seattle, Washington 98177

The Honorable Henry Dorman
Senator, State of Wisconsin
220 Ninth Street
Racine. Wisconsin 53403

Richard Flintrop, Assemblyman
Wisconsin State Legislature
State Capitol 128 West
Madison, Wisconsin 53706

Edward E. Hales, President
Board of Regents
University of Wisconsin System
524 Main Street
Racine, Wisconsin 53403

Donald K. Smith, Senior Vice President
University of Wisconsin System
1738 Van Hise Hall
Madison, Wisconsin 53706

PRESENTORS

Jerry M. Anderson, Vice Chancellor
University of Wisconsin-Oshkosh
Oshkosh, Wisconsin 54901

John Boatman, Coordinator
Native American Studies Program
University of Wisconsin-Milwaukee
Milwaukee, Wisconsin 53201

George E. Carter, Director
Institute for Minority Studies
University of Wisconsin-La Crosse
La Crosse, Wisconsin 54601

Victor Greene, Chairman
Department of Ethnic Studies
University of Wisconsin-Milwaukee
Milwaukee, Wisconsin 53201

Karen Merritt, Academic Planner
Office of Academic Affairs
University of Wisconsin Central Administration
1620 Van Hise Hall
Madison, Wisconsin 53706

Helaine K. Minkus, Assistant Professor
Department of Sociology
University of Wisconsin-Eau Claire
Eau Claire, Wisconsin 54701

Barbara J. Shade, Professor
Afro-American Studies
University of Wisconsin-Madison
Madison, Wisconsin 53706

Alfonzo Thurman, Chairman
American Ethnic Studies
Coordinating Committee
University of Wisconsin-Oshkosh
Oshkosh, Wisconsin 54901

UNIVERSITY OF WISCONSIN SYSTEM

AMERICAN ETHNIC STUDIES COORDINATING COMMITTEE

James E. Baugh, Associate
Office of Academic Affairs
University of Wisconsin System Administration
1614 Van Hise Hall
Madison, Wisconsin 53706

John Boatman, Coordinator
Native American Studies Program
University of Wisconsin-Milwaukee
Milwaukee, Wisconsin 53201

John Buenker, Director
Multicultural Studies
University of Wisconsin-Parkside
Kenosha, Wisconsin 53140

Jerry Hill, Director
Minority Affairs
University of Wisconsin-Green Bay
Green Bay, Wisconsin 54302

Alfonzo Thurman, Chairman
American Ethnic Studies Coordinating Committee
University of Wisconsin System
Oshkosh, Wisconsin 54901

W. Werner Prange, Director
Urban Corridor Consortium
University of Wisconsin-Green Bay
Green Bay, Wisconsin 54302

UNIVERSITY OF WISCONSIN SYSTEM

AMERICAN ETHNIC STUDIES ADVISORY COMMITTEE

Eau Claire
Janet Wilson, Coordinator
American Indian Program
University of Wisconsin-Eau Claire
Eau Claire, Wisconsin 54701

Green Bay
James Murray, Professor
Economics Department
University of Wisconsin-Green Bay
Green Bay, Wisconsin 54302

La Crosse
George E. Carter, Director
Institute for Minority Studies
University of Wisconsin-La Crosse
La Crosse, Wisconsin 54601

Madison
Edris Makward, Chairman
Department of Afro-American Studies Program
University of Wisconsin-Madison
Madison, Wisconsin 53706

Milwaukee
Victor Greene, Chairman
Ethnic Studies Department
University of Wisconsin-Milwaukee
Milwaukee, Wisconsin 53201

Oshkosh
Shirley S. Williams, Director
Human Relations Program
University of Wisconsin-Oshkosh
Oshkosh, Wisconsin 54901

Parkside
Marvin Happel, Assistant Professor
Department of Education
University of Wisconsin-Parkside
Kenosha, Wisconsin 53141

Platteville
George Mahoney, Associate Professor
English Department
University of Wisconsin-Platteville
Platteville, Wisconsin 53818

River Falls
William Abbott, Professor
Music Department
University of Wisconsin-River Falls
River Falls, Wisconsin 54022

Stevens Point
David R. Wrone, Professor
History Department
University of Wisconsin-Stevens Point
Stevens Point, Wisconsin 54481

Stout
Richard Anderson, Dean
Counseling--Admissions
University of Wisconsin-Stout
Menomonie, Wisconsin 54751

Superior
Egal Feldman, Dean
College of Letters and Science
University of Wisconsin-Superior
Superior, Wisconsin 54880

Whitewater
Richard E. Durán, Director
Chicano Studies
University of Wisconsin-Whitewater
Whitewater, Wisconsin 53190

Center System
Bernard Wong, Assistant Professor
Anthropology Department
University of Wisconsin Center-Rock County
Janesville, Wisconsin 53545

CONFEREES

Burton Altman, Professor
Department of Education
University of Wisconsin-La Crosse
La Crosse, Wisconsin 54601

Jerry M. Anderson, Vice Chancellor
University of Wisconsin-Oshkosh
Oshkosh, Wisconsin 54901

Theodore Baker, Dean
School of Library Science
University of Wisconsin-Stout
Menomonie, Wisconsin 54751

David G. Blanchard, Associate Professor
Department of Economics and
Interdisciplinary Center
University of Wisconsin-Oshkosh
Oshkosh, Wisconsin 54901

Marion B. Bowe, Associate Professor
Sociology Department
University of Wisconsin Center-Waukesha
Waukesha, Wisconsin 53186

Robert L. Burns, Director
West Central Wisconsin Consortium
University of Wisconsin-La Crosse
La Crosse, Wisconsin 54601

James R. Connor, Chancellor
University of Wisconsin-Whitewater
Whitewater, Wisconsin 53190

Helen Corneli, Associate Professor
English Department
University of Wisconsin-Stevens Point
Stevens Point, Wisconsin 54481

Rodolfo Cortina, Chairman
Ethnic Studies Major Committee
University of Wisconsin-Milwaukee
Milwaukee, Wisconsin 53201

Mary H. Fay, Conference Coordinator
American Ethnic Studies Coordinating Committee
University of Wisconsin-Oshkosh
Oshkosh, Wisconsin 54901

George Field, Chancellor
University of Wisconsin-River Falls
River Falls, Wisconsin 54022

Jean Foss, Assistant Vice Chancellor
University of Wisconsin-La Crosse
La Crosse, Wisconsin 54601

Everett P. Fulton, Dean
College of Letters and Science
University of Wisconsin-Whitewater
Whitewater, Wisconsin 53190

Donna Garr, Director
Affirmative Action
University of Wisconsin-Stevens Point
Stevens Point, Wisconsin 54481

John Hammann, Director
Counseling Services
University of Wisconsin-River Falls
River Falls, Wisconsin 54022

Frederick E. Haug, Dean
School of Arts and Sciences
University of Wisconsin-Eau Claire
Eau Claire, Wisconsin 54701

William Halloran, Dean
Native American Studies
University of Wisconsin-Milwaukee
Milwaukee, Wisconsin 53201

Sue Johnson, Secretary-Recorder
American Ethnic Studies Coordinating Committee
University of Wisconsin-Oshkosh
Oshkosh, Wisconsin 54901

Timothy Knowles, Assistant Vice Chancellor
Academic Support Services
University of Wisconsin-Whitewater
Whitewater, Wisconsin 53190

Truman T. Lowe, Program Coordinator
Native American Studies
University of Wisconsin-Madison
Madison, Wisconsin 53706

Charles Matter, Associate Dean
Academic Affairs
University of Wisconsin-Green Bay
Green Bay, Wisconsin 53402

Thomas McKitterick
Assistant to the Vice Chancellor
University of Wisconsin-Stevens Point
Stevens Point, Wisconsin

Helaine K. Minkus, Assistant Professor
Department of Sociology
University of Wisconsin-Eau Claire
Eau Claire, Wisconsin 54701

Harlyn Misfeldt, Coordinator
Teacher Education
University of Wisconsin-Stout
Menomonie, Wisconsin 54751

Mel Olsen, Chairman
Art Department and Director of the
Ethnic and Folk Arts Institute
University of Wisconsin-Superior
Superior, Wisconsin 54880

John Schroeder, Associate Dean
College of Letters and Sciences
University of Wisconsin-Milwaukee
Milwaukee, Wisconsin 53201

William Smethells, Assistant Professor
Department of Physics
University of Wisconsin-Eau Claire
Eau Claire, Wisconsin 54701

Richard Swenson, Dean
College of Arts and Sciences
University of Wisconsin-River Falls
River Falls, Wisconsin 54022

Robert Voight, Dean
College of Arts, Letters and Sciences
University of Wisconsin-La Crosse
La Crosse, Wisconsin 54601

William Walters, Vice Chancellor
University of Wisconsin-Milwaukee
Milwaukee, Wisconsin 53201

Mary Williams
Special Assistant to the Chancellor
University of Wisconsin-Stevens Point
Stevens Point, Wisconsin 54481

Anita Wilson, Administrator
Department of Food and Nutrition
University of Wisconsin-Stout
Menomonie, Wisconsin 54751

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